

The Catholic School Journal

A Monthly Magazine of Educational Topics and School Methods

Written over the front door of the Catholic University at Washington, D. C., are the words, "Deus Lux Mea," "God is my Light." That forms the central thought of Catholic Education. Around it, Catholic life revolves.



This is the lesson that the great Carmelite nun, St. Theresa ("the little Flower of Jesus"), who was favored with distinct commands from Our Lord, has taught us: That in spite of fears and sorrows, there is an over-ruling Providence in this world—that there is Divinity that shapes our ends—that there is the Lord and Master of Nations—there is the Master and the Judge of Men; that in the presence of this all-ruling Providence, the best of us are but pygmies dependent upon Him for life, health and every gift—that whatever be the process of the slaves, the evolutions or the revolutions, the children of faith can always look beyond them to One who is changeless. He it is whose laws are eternal, whose Providence is omnipresent, who regardeth with love each of His children, and has in His keeping their lives and future.

Published monthly, September to June inclusive.

Annual Subscription: \$2.00 per year in advance.

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See page 427, February, 1919, issue of this Journal.

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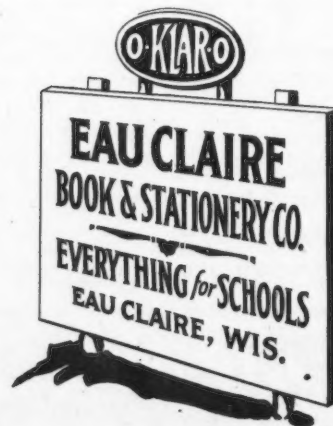
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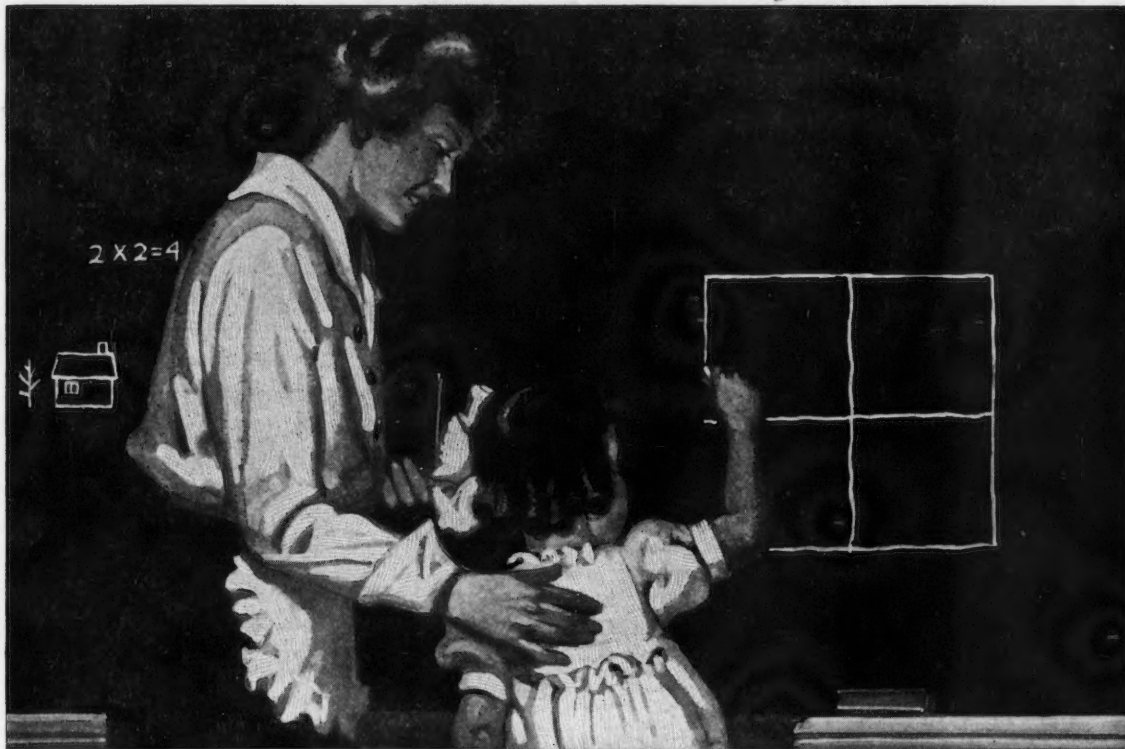
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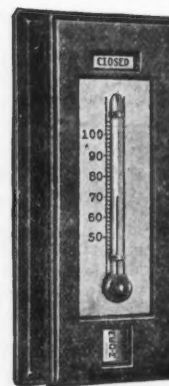
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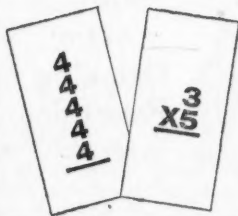
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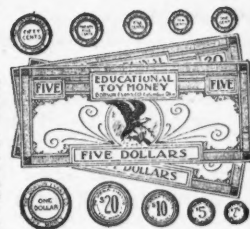
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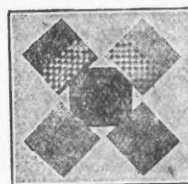
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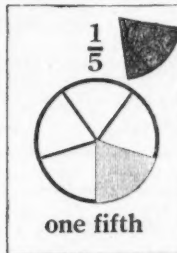
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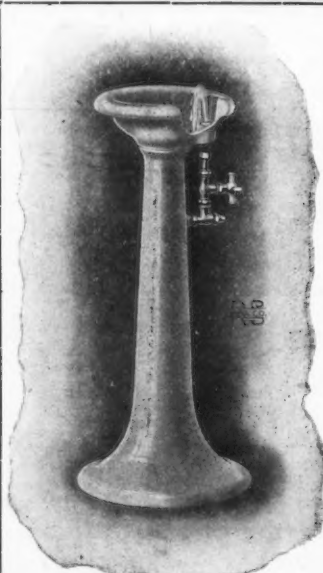
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A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

Vol. XX, No. V.

MILWAUKEE, WIS., October, 1920

Subscription, \$2.—per year.

OUR LADY'S GARLAND. "Hail, Mary!" The greeting rises from Christian souls all over the earth as a mist rises out of the sea, as the fog, cool and wholesome, rises from the sea-girt land. The cry of loyalty and love goes quivering forth from the bloodless lips of age and trills melodiously from the cherub mouth of childhood. "Hail, Mary!" It resounds in the depths of the forest primeval where the missionary and his converts group themselves about a rude altar decorated with berries to honor the Queen of the Most Holy Rosary, and its ghost-like sibilant, gliding from the hearts of the early worshippers on their way to Holy Mass, bestows an almost tangible benediction on the thronged streets of London and New York. In convent chapels, dainty in white and gold and adorned with the floral tributes of the autumn, the prayer falls, as the balm of the world, from the holy lips of pensive nuns devout and pure; and in the oratory of the state penitentiary, with its rude benches and its ever-present suggestion of walls and bars and moral grime, the chaplain leads the sin-stained unfortunates assembled there to lift up their voices in angelic salutation.

"Holy Mary!" In those familiar words do mothers pray in every nook and cranny of the vast and varied world; in Austria, with the spectre of famine at the window, in Russia with the Red Terror at the very door, at sunny San Diego beside the western sea, in the grim fastness of the northern ice. "Holy Mary!" the mothers pray, mothers who gaze at eventide upon the peaceful faces of their slumbering babes, mothers whose stalwart sons and matronly daughters have gone forth from beneath the family roof-tree to give to God the tribute of families of their own, mothers whose hearts are torn with the grief that marks as with a monument a new made grave beneath the moaning cemetery trees, mothers who mourn a boy in khaki now reposing beneath the sod of Flanders or of France.

"Hail Mary! * * * Holy Mary!" The prayer penetrates to the highest Heaven, to the Tower of Ivory and the House of Gold, adding fragrance to the Mystical Rose and splendor to the Morning Star. And as the blessed beads slip through human fingers—fingers old and fingers young, fingers white in the whiteness of innocence and fingers drab with foulness and scarlet with the dyes of sin—from the Gate of Heaven and the Seat of Wisdom strength and comfort come sifting down to fill weary hearts and anxious souls with fortitude and peace.

"Queen of the most Holy Rosary, pray for us!"

FANATICS. What is your definition of a fanatic? I mean not necessarily a religious fanatic, for fanaticism, though usually associated with religion, is equally perceptible in other fields of human activity. We have political fanatics, literary fanatics, educational fanatics, fanatics who manifest their fanaticism in their attitude toward art, toward industry, toward health and dress, athletics and social life. What is a fanatic?

I venture to say that the distinguishing mark of the fanatic is that he possesses, in the words of a distinguished American, a **single track mind**. What he believes in may be right or it may be wrong, it may be worthy or it may be despicable, it may be wise or it may be otherwise; it may be the excellence of prayer or the harmfulness of soap, the tawdriness of ragtime or the necessity of knowing Greek. But it is not the view he holds that makes him a fanatic; it is the narrow and exclusive way in which he holds them.

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

And how does he hold them? He holds them isolated from other views; he holds them as though no other views were in existence. What he adheres to may be true, but he thinks and speaks, acts and lives, as though that particular truth were the sum

of all truth, as though any truth not in manifest conformity with his pet truth were an emanation of the father of lies. Of a very conspicuous fanatic in the realm of politics it has been pertinently said: "He was incapable of allowing for imperfections, for stupidities, for the misapprehension of mind by mind, for the mere action of time and for all that renders human life infinitely complex and infinitely adjustable."

Given a tenacious will and a straightened view of life, it is easy to become a fanatic. To follow but one line thought, no matter in itself how noble and worthy and elevated—to clamp the emotional nature and force it to flow in but one narrow channel, to make but one ideal the goal of all our acting and all our living, this is the way to breed fanaticism.

As safeguards against fanaticism there are three resources: First, a sense of proportion; secondly, a sense of humor; and, thirdly, the cultivation of a hobby or two.

A sense of proportion implies a well-rounded view of things. It implies that man, within the limits of his capacity, imitates the Savior of Whom it was said that He did all things well. A right study of the Holy Gospels impresses us with the important truth that there was on touch of fanaticism in Our Blessed Lord's personality and conduct. He could feast with the Pharisees and spend the night in silent prayer; He could play with the little children and weep over the lifeless body of Lazarus, his friend; He could converse alike with the sinful Samaritan woman and with the holy women who were the most faithful of all his followers.

There are times and circumstances in life when it behooves us not to take things with undue seriousness; and it is the sense of humor that acquaints us with such times and circumstances. A sense of humor does not mean that its possessor is always dwelling on the amusing aspect of life—that would be a form of fanaticism—but that he knows when to save his soul by means of the solvent of mirth. It means that he appreciates the inconsistencies of human nature and the incongruities of human life. It means that he sympathizes with the verse maker who wrote:

"If all the good people were clever,
And all that are clever were good,
The world would be better than ever
We thought that it possibly could.
But alas! it is seldom or never
These two 'hit it off' as they should,
For the good are so harsh to the clever,
The clever so rude to the good."

And if he is something of a saint and a gentleman, as the possessor of a sense of humor is very likely to be, he seeks to become daily a better man and a wiser man, without at the same time losing much sleep over the rudeness of the clever and the harshness of the good.

A hobby is some interest in life apart from the main and essential duties proper to our state. That story about St. John the Evangelist playing with the bird is eminently apposite; I like to think that birds were a hobby of his. No wonder he lived to a ripe old age and spread abroad in a naughty world the lesson of fraternal charity! We can all have a hobby or two, and we should. It may be what the folks in the Far West call "hiking,"

or some other form of outdoor exercise; it may be Sanscrit or Gaelic; it may be the history of a South American republic or the evolution of the automobile; it may be etching on wood or—if the community will stand for it—playing on the concertina. Whatever the hobby may be, it will serve to keep us from becoming unduly absorbed in the serious business of life, it will save us from the ills of fanaticism.

WINNING ONE'S WAY. Teaching can never become a vital and salutary process until the teacher wins his way into the confidence of his pupils. So to every teacher this question might be put: Do your students believe in you; do they confide in you; do they feel in sympathy with you? If the answer is in the negative, then the teacher must amend his ways, for never can he be a real teacher until he has his pupils' hearts. Without their confidence, to lead his pupils to wisdom and piety were as impossible, as the "Sakuntala" says, as "To cleave the hard acacia's stem
With the soft edge of a blue lotus leaf."

BRAIN FAG. A writer in a recent number of *The American Journal of Public Health* voices the conviction that, strictly and accurately speaking, there is no such thing as mental fatigue, that when we think we are tired as a result of mental effort the impression is due to some sort of physical maladjustment, to monotony of posture, to eye strain or to some other purely bodily condition.

There goes another fond delusion! How many of us used to go around telling the world that mental work is more fatiguing than manual labor! Didn't some of us once try to be exempt from fasting on the plea that we were "workingmen" within the meaning of the word as used by the Church, and all because we were engaged in mental endeavor?

Yet, seriously, it is more than probable that the writer in *The American Journal of Public Health* has grasped the true inwardness of the matter. Theoretically he seems to be in the right. If we could do intellectual work with an ideal bodily equipment and in a thoroughly congenial environment, we should experience no fatigue; but, as Touchstone said, "Much virtue in it!" Let us keep our bodies in as perfect condition as possible by observing the rules of health, let us shape our environment—for we can—in accordance with our needs, and we shall certainly experience less fatigue as a result of our intellectual occupations.

What some people call mental fatigue is really the discomfort attending the effort to do something we have no inclination for. A boy who doesn't like arithmetic—chiefly because he has not had sufficient drill on the fundamental operations—inevitably grows weary very early in the mathematics period. The teacher who cannot read for a couple of hours without "brain fog" is very much in the same case.

Once a farmer met a group of visitors returning from the annual Yale-Harvard football game. He asked the score and was told that Yale had won by a very large margin. The farmer's comment merits pondering in connection with many cases of alleged mental fatigue:

"Great Scott!" he exclaimed. "Them there Harvard fellers must have been clean fagged out afore they started in."

KNOW THIS BOOK? "The Personality of Christ," by Dom Anscar Vonier, O.S.B., was published several years ago by Longmans, Green and Company; yet some of our readers may not have yet run across it. (It came my way only last summer, thanks to one of those most angelic of mortals, the givers of good books.) It is a popular presentation of the teachings of St. Thomas of Aquin regarding the Hypostatic Union and its consequences. It helps us all to give a definite and orthodox answer to the eternal question, "What think ye of Christ?"

But "The Personality of Christ" is something besides that. It is an unusually intimate communication of significant comments on life and piety. Dom Vonier is a man well worth the knowing; he says what he thinks, and his thought is straight and strong. The book is sprinkled with deep and suggestive pearls of practical wisdom like the following:

(Continued from Page 206)

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Stevenson on Life and Literature

By Brother Leo, F. S. C., L. H. D.



BROTHER LEO, F. S. C.

It is never without profit to listen to what a worker has to say about his tools and his trade. It is especially profitable when the worker is an artist, when his trade is the profession of writing and when his tools are the words of human speech. I trust that our readers will find instruction and enjoyment, during the next month or two, in sitting at the feet of Robert Louis Stevenson and listening to him discourse upon the subject he knew best and worked at most.

Sitting at Stevenson's feet is not a strictly accurate figure; for in these papers I intend to quote, not from his more formal utterances as contained in his delightful essays, but but from his intimate letters. We must consider him, then, not as lecturing from a platform or writing with a vast and discerning audience in mind, but rather as sitting in the shade on his wide veranda at Vailima (where most of these letters were actually written) and chatting with us, personally and confidentially, with facile pen in hand.

He was a mature man when he wrote these letters. They date from the year 1886, when he was thirty-six years old, to 1894, the year of his death. The extracts given here are culled from letters to all sorts and conditions of persons and reveal a variety of moods. My text is the second volume of the Letters in the Biographical Edition of Stevenson, published by Charles Scribner's Sons, New York. Next month I hope to consider some of the letters in which he writes of the technique of his art; but now we are mainly concerned with passages in which he expresses his views on the general relations of literature and life.

First of all, Stevenson, though he wrote much and did not confine himself to one form (for he was poet and essayist as well as novelist) gently laments that he did not do more than merely write. "I think of the Renaissance fellows and their all-round human sufficiency, and compare it with the ineffable smallness of the field in which we labor and in which we do so little. I think 'David Balfour' a nice little book and very artistic, and just the thing to occupy the leisure of a busy man; but for the top flower of a man's life it seems to me inadequate. Small is the word; it is a small age, and I am of it. I could have wished to be otherwise busy in the world. I ought to have been able to build lighthouses and write 'David Balfours' too. *Hinc illae lacrymae*. I take my own case as most handy, but it is as illustrative of my quarrel with the age. We take all these pains, and we don't do as well as Michael Angelo or Leonardo, or even Fielding, who was an active magistrate, or Richardson, who was busy book-seller. *J'ai honte your nous; my ears burns*." (Page 387.)

This realization of the insufficiency of the literary profession as a life occupation, as a vehicle of deep and broad and ample living, appears over and over again in Stevenson's letters. He fully perceived that good writing is hard to achieve, that books are valuable things, that a writer's influence is oftentimes far-reaching; yet he was unalterably convinced that there is bigger work in the world, and for that bigger work he insistently longed. His main consolation was the thought that only his ill-health prevented him from doing the things that deep in his heart he yearned to do.

Being a man meant infinitely more to R. L. S. than being a writer. Manhood in itself conferred, he thought, no

mean dignity. "We are all nobly born," he insists; "fortunate those who know it; blessed those who remember." (Page 279.) He often discusses books and writing; but the burden of most his letters is the joy of outdoor living. "My good news is a health astonishingly reinstated. This climate; these voyagings; these landfalls at dawn; new islands peaking from the morning bank; new forested harbors; new passing alarms of squalls and surf; new interests of gentle natives,—the whole tale of my life is better to me than any poem." (Page 194.)

He possessed in a high degree the consumptive's pathetic belief in the recovery of his physical vigor, and he sailed from island to island and from sea to sea, his eyes ever fixed on the mirage of perfect health and strength unlimited. He found mental ease—and physical exhaustion—in working in the fields, riding horseback and even playing croquet with some lepers at Molokai. "I am a mere farmer," he joyously exclaims. "My talk, which would scarce interest you on Boardway, is all of fuafua and tuitui, and black boys, and planting and weeding, and axes and cutlasses; my hands are covered with blisters and full of thorns; letters are, doubtless, a fine thing, so are beer and skittles, but give me farming in the tropics for real interest. Life goes in enchantment; I come home to find I am late for dinner; and when I go to bed at night, I could cry for the weariness of my loins and thighs." (Page 256.)

He took the true artist's delight in his literary work; yet he felt the keen pain that invariably accompanies creative effort, and he confessed that sometimes the weariness of grinding out "copy" affected his temper. "I am in one of the humors when a man wonders how any one can be such an ass as to embrace the profession of letters, and not get apprenticed to a barber or keep a baked-potato stall. But I have no doubt," he continues with characteristic optimism, "in the course of a week, or perhaps tomorrow, things will look better." (Page 410.)

His spirit, sometimes narrowed and saddened by his reading and his writing, expanded and rejoiced at the tang of the sea. Physical pain and discomfort was usually his portion on shipboard, yet he experienced an exaltation that made him cheerfully pay the price. "This precious deep is filled with islands, which we may still visit; and though the sea is a deathful place, I like to be there, and like squalls (when they are over); and to draw near to a new island, I cannot say how much I like." (Page 169.) And again: "I will never leave the sea, I think. * * * Would you be surprised to learn that I contemplate becoming a shipowner? I do, but it is a secret. Life is far better fun than people dream who fall asleep among the chimney stacks and telegraph wires." (Page 197.)

Letter writing in general Stevenson did not like. Though he wrote a good many letters, especially during his self-imposed exile in the South Seas, he was avowedly and almost shamelessly a neglectful correspondent. His friends suffered most from his dilatory ways, for with them he could preserve silence for months and give no slight. A native sense of courtesy, however, made him prompt and unflinching in answering the letters of less familiar correspondents. His, he claimed, was "a mind essentially and originally incapable of the art epistolary." (Page 176.) The mere reading of his mail, when it came—for when it rained letters it poured in Samoa—was a heavy drain on his energy. Yet we have at least one instance where the reception of a letter proved a keen delight. It was a personal outpouring from Rui, a native chief who had conceived a warm affection for "Tusitala"; and in commenting on the incident when writing to Henry James, Stevenson throws light on still another angle of his appreciation of literature and life: " * * * it is a strange thing for a tough, sick, middle-aged scrivener like R. L. S. to receive a letter so

conceived from a man fifty years old, a leading politician, a crack orator, and the great wit of his village. * * * I think the receipt of such a letter might humble, shall I say even? and for me, I would rather have received it than written 'Redgauntlet' or the 'Sixth Aeneid.' All told, if my books have enabled or helped me to make this voyage, to know Rui, and to have received such a letter, they have (in the old prefatorial expression) not been writ in vain." (Page 171.)

There, I think, is unconsciously revealed the abiding humility of the true artist. His novels, when he wrote those lines, had already brought him a copious measure of both fame and fortune. The fortune he valued only because it made it possible for him to cross the Pacific and purchase a remote island home; and the fame he counted as little in comparison with the affection he had won from a rude and semi-savage stranger!

Books, with Stevenson, were clearly a poor substitute for life. Writing at the age of thirty-six to an American lady, Miss Monroe, he sets forth his characteristic philosophy of art and life: "The interest taken in an author is fragile; his next book, or your next year of culture, might see the interest frosted or outgrown; and himself, in spite of all, you might probably find the most distasteful person upon earth. My case is different. I have had bad health, am often condemned to silence for days together—was so once for six weeks, so that my voice was awful to hear when I first used it, like the whisper of a shadow—have outlived all my chief pleasures, which were active and adventurous, and ran in the open air: and being a person who prefers life to art, and who knows it is a far finer thing to be in love, or to risk danger, than to paint the finest picture or write the noblest book, I begin to regard what remains to me of my life as very shadowy." (Pages 38, 39.)

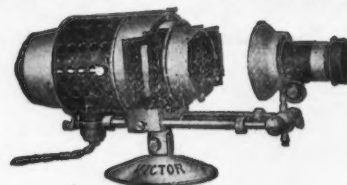
Though he is somewhat cheered by the thought that his books "were still young," that his words "had their good health and could go about the world and make themselves welcome," (page 39) he looked with a species of noble envy on other callings. Thus he admires the office of teaching: "You get an ordinary, grinning, red-headed boy, and you have to educate him. Faith supports you; you give your valuable hours, the boy does not seem to profit, but that way your duty lies, for which you are paid, and you must persevere. Education has always seemed to me one of the few possible and dignified ways of life. A sailor, a shepherd, a schoolmaster—to a less degree, a soldier—and (I don't know why, upon my soul, except as a sort of schoolmaster's unofficial assistant, and a kind of acrobat in tights) an artist, almost exhaust the category." (Page 441.)

How, it might be asked, could a man who, both playfully and seriously, habitually expressed his conviction that literature mattered but little in comparison with life nevertheless continue day by day, even when almost on the brink of the grave, to write, and to write conscientiously and exquisitely and for the very love of writing? Ah, there lies that glorious inconsistency to be found, if we but look deep enough for it, in the lives of all great men—statesmen and pioneers, artists and saints. They all took life so seriously that they could not take themselves or their work too seriously! The gist of it all Stevenson gives in a letter to George Meredith—in a passage memorable for its beauty and pathos and truth: "For fourteen years I have not had a day's real health; I have wakened sick and gone to bed weary; and I have done my work unflinchingly. I have written in bed, and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness; and for so long, it seems to me I have won my wager and recovered my glove. I am better now; have been, rightly speaking, since first I came to the Pacific; and still, few are the days when I am not in some physical distress. And the battle goes on—ill or well, is a trifle; so as it goes. I was made for a contest, and the Powers have so willed that my battle-field should be this dingy, inglorious one of the bed and the physic bottle. At least I have not failed, but I would have preferred a place of trumpeting, and the open air over my head." (Page 369.)

General Wolfe, so the story goes, gliding down the St. Lawrence to attack Quebec, exclaimed that he would

(Continued on Page 206)

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Rev. J. Elliot Ross, O.P.



REV. J. ELLIOT ROSS.

are dying years before their time from over-work.

The task of doing the best possible with too few subjects presses upon most superiors of teaching orders. They are literally swamped with work, and every week or every month brings several requests to take up another burden for the love of Jesus Christ. I pity the big-hearted superiors on fire with zeal for God's kingdom on earth, and I pity the willing sisters and brothers bending under the already crushing weight of work. And because of that pity I am writing this article.

There are two general classes of reasons urging religious communities to open new houses. One is selfish, a consideration of the community's advantage; and the other is unselfish, the good of the Catholic Church.

Sometimes, of course, both these reasons will be present and both will be sound. If a community has a sufficient number of subjects, and the Church needs laborers in a particular section of the vineyard, then it should undertake the work. It will be to its own advantage and that of the Church. But such a situation is comparatively rare. There is no such thing as unemployment for our religious sisters and brothers. There are more jobs than workers. Anti-Catholic bigots sometimes speak of the lazy monks, but even their prejudice does not lead them so far from the truth as to speak of the "lazy sisters and brothers."

In the hope, then, that those communities—surely far in the majority—that are being over-worked may stop, look and listen, I am writing this article. Unless there is an ample supply of subjects and of money, both the selfish and unselfish arguments for undertaking more work are fallacies.

There is a certain amount of human nature in religious communities. They like to increase in numbers; to have a great many houses; to forestall others in a choice territory. If a request comes to open a house where the community has not been previously represented, the prospect may seem attractive. Great possibilities loom up for the future. What commences in a small way may grow into a flourishing academy. Perhaps, vocations may develop among the pupils and in this way the community will be recruited. The strain is looked upon as merely temporary, and the effort is made to seize an opportunity that otherwise will be taken by another community.

But as a matter of fact the strain is perpetuated. A few vocations come from the new foundation, but they are absorbed immediately by a new opportunity. What seemed to be an exceptional chance is duplicated in a year or two in some other place. Once more the superiors determine to bear an exceptional burden for a short time. History repeats and repeats itself. The novices or lay-brothers who came from their first venture of the sort are in their graves before the strain is relieved. It is like a poor clerk fighting the high cost of living. He no sooner gets a raise in salary than it is eaten up by increased prices. A community no sooner gets a few more novices or lay-brothers than they are swallowed up by more work.

It is true, indeed, that some of our communities have had a wonderful growth by following this policy. But at what a cost! Saul slew his thousands, and David his ten thousands, but no one can count the sisters and

brothers who have sacrificed their lives to over-work. They have gone down into early graves because they attempted more than flesh and blood can stand. And during the years they worked their efficiency was less than if they had done only a reasonable amount. The total of work credited to them suffered in quantity and quality because of this mistaken policy.

If women and men are going to teach most effectively they must have a reasonable amount of leisure. Teaching fifty children is a woman or man-sized job. Each day there must be a re-creation of nervous force if it is to be done properly. More is needed than a mere knowledge of how to spell the words assigned, or how to solve the problems given. Enthusiasm, nerve, poise count for a great deal in teaching children. How can a sister or brother have them if they have absolutely no leisure to repair the drains upon their system? A woman or man who gets up at five, and is on the go till ten at night, doing a servant's work around the house, rattling through the office in choir, teaching three grades in one room, keeping their eye on the blackboard and a book and fifty squirming children, can't do their work efficiently. Sometimes in parochial schools the pastor will expect them, in addition to all this, to be sexton and sacristan and Sunday school superintendent.

And in the higher grades our sisters and brothers sometimes lack the requisite knowledge because they have not had the necessary preparation to teach. They are rushed through a novitiate and sent to work immediately. There is no time to get state certificates, or to give an equivalent training at home. A hole exists and they must stop it. They work with the frantic energy of men plugging an opening in a levee holding back a river at flood. God knows they do their best, under the circumstances, but the circumstances are too much for them.

But efficient teaching of the three R's is not the real *raison d'être* of a religious community. It is to teach religion. And religion is not the memorizing of question and answer in a catechism. Religion is the personal, vital union between God and the soul. Meekness and humility are the elements of religion. But how can a woman or man whose nerves are frayed, whose temper is bending to the breaking point, teach religion efficiently? If their own religious life has suffered because of lack of leisure, how can they give to others?

A woman or man enters a religious community to get greater leisure for looking after their own soul. They expect more quiet and retirement than in the world. The hurry, the bustle, the fevered excitement they hope to leave behind them. But what do they find? In some over-worked communities they have less time for spiritual affairs than some women or men in the world, and what time is given is sometimes unprofitable because of the haste.

I know this will seem harsh to some readers. Certainly it is not true of all communities. But it is true of some of them, I think, and it is a danger that all should realize. Let those of whom it is not true thank God and arrange matters so that it never will be true of them. Let him who thinketh to stand, take heed lest he fall.

All these considerations militate against a community securing an advantage by over-working its subjects in order to open a new house. Its efficiency generally will be lowered, its subjects will shorten their lives, novices or lay-brothers will pass it by to go into a community conducting its affairs more wisely.

But from the standpoint of the Church, too, it is inadvisable that a community should over-work its members. I know that sometimes it seems otherwise. The community argues: Here is a territory crying for a Catholic school. Children are going to public schools because there is no Catholic one to which they can go. If we open a school there these children will be saved to the Church.

Look deep enough, however, and you will see certain fallacies underlying this argument. In the first place, not all children who go to the public schools lose their faith, nor do all children going to a Catholic school keep theirs. Every one, no matter how limited in experience, knows numerous examples of this. And the reason is that other elements besides the school enter in. The influences of the home, mixed marriages, companions—all affect the faith. To isolate the school and assert that

one's faith stands or falls entirely by that is unscientific and imprudent.

Several years ago an experienced pastor wrote an article in the *Ecclesiastical Review* in which he claimed that Catholics in a city lost their faith in three generations. The first generation to locate in the city was devout, the second became somewhat careless and the third drifted away altogether. If it were not for city parishes being recruited from the country, they would die out, he contended.

Probably this pastor was too sweeping in his assertions. But after all reasonable deduction for exaggeration, it is likely true that city Catholics drift away in greater proportion than country ones. And yet proportionately more city Catholics go to Catholic schools than do country ones.

The school is important, but it is not all important. You have not solved the entire problem by establishing a Catholic school, even if you get all the children into it. Let us not be so foolish as to make the Catholic school an infallible panacea for all the ills that flesh is heir to. Yet I remember hearing a prominent Catholic educator say that there would be no social problems except for the Godless public schools—as if there had been no social problems in the Middle Ages.

It is one thing to open a school, however, and it is another to get all Catholic children into it. In every community, probably, there are Catholic children going to non-Catholic schools. And this number is proportioned somewhat to the efficiency of the Catholic school. If you decrease the efficiency by over-working the teachers you decrease the number of Catholic children you reach. Suppose, for instance, that a teaching community has ten schools, for which it needs one hundred sisters if the work is to be done well. Instead of keeping one hundred sisters in these ten schools, it yields to the request to open three new schools and for that reason undermans the existing institutions. What is the result? All the schools operate with a reduced efficiency and the total number of children in the thirteen schools is no greater than would have been in the ten schools had they been efficient. Parents who would have sent their children otherwise, now do not do so. And the patronage obtained in the new schools does not do more than offset the loss elsewhere. Of course, this is not capable of a mathematical demonstration, but if you think of it with an open mind I am sure you will agree that it is possible.

From the standpoint of the Church as a whole it seems better to have fewer institutions and all first-rate than to have a larger number and reduce all in efficiency. As a class, Catholic institutions suffer in reputation from the existence of some poor ones. It is perhaps human that we should judge a group by the conduct of the worst members. Whatever the worst Catholic schools do or do not do is attributed to them all.

The children of this world are wiser in their generation than the children of light. And one of the things we can learn from them is to wait to do a thing until we can do it in a first class way. If our teaching communities would wait to open an institution until they could have the proper physical equipment, a good building and grounds, first class laboratories and libraries, with excellently prepared teachers not overburdened, I believe that in the long run the Church would gain by it. To open a school in sode ill-adapted residence, with a staff that has not had the proper preparation and is unequal even in numbers to the task, and then to solicit patronage because it is "Catholic" is a decided mistake. We should ask children to come because we have just as good a school in every way as any other, and in addition a Catholic one. No business man would start in business with an insufficient force of clerks, an ill-adapted building, an ill-assorted stock of goods, and then demand trade because he was a Mason or a Baptist. It is bad business and the sooner we get good business methods in our schools the better for us.

In some fields we realize this, and there is no reason why we should not realize it in the field of education. Our nursing sisters do not open a hospital in some shack, staff it with women who could not pass the state board examination, admit only Catholic physicians to practice and then claim patronage because it is called "St. Pancratius." No more should we follow this policy in edu-

cation, of reaching the largest number, of serving the Church, of building up the spiritual life of the sisters and brothers, urge us to wait until such time as we have the necessary subjects and financial means.

It is possible that if we do not do this of our own accord the state will force us to do it. Various legislatures have considered bills to require all teachers to have state certificates. From this it would be but a step to limit the number of hours of teaching, or the number of pupils in a class, and to insist on certain physical equipment. Such regulations, so far from working a real hardship to our teaching communities, would be a great blessing. Some inefficient schools might perhaps be crowded out, but the remaining ones would be tremendously strengthened. The general result to the Church would be good.

But why wait for the state to do this for us? Why cannot we realize the evident limitations on human power, the wisdom of conserving strength and resources? It would be good for the state to make us take these steps, but it would be far better for us to take them first of our own accord. Give the teaching sisters and brothers a square deal.

CURRENT EDUCATIONAL NOTES.

(Continued from Page 202)

"Love dies when it finds a limit; limits are incompatible with love."

"Christian religion can never be put on a par with other religious systems, simply because it is not a system but a Person."

"The stronger the man or the woman, the less ready is he or she to reveal that inner self. * * * Readiness to manifest one's innermost thoughts, unless it be to a mind entirely in sympathy with one's own and thoroughly trustworthy, is not a sign of manliness; it belongs to the superficial, to people who have no deep life of their own."

"Christian religion is in danger where legal observance of some sort begins to crowd out the personal element, when all spiritual efforts are directed towards the scrupulous carrying out of a system of observances for their own sake without a personal purpose."

"In every greatness there is a practical disregard of established ways and axioms."

STEVENSON ON LIFE AND LITERATURE.

(Continued from Page 204)

rather be the author of Grey's "Elegy" than the conqueror of the French. And not long after he defeated Montcalm on the Plains of Abraham. Stevenson, coughing blood, in his island home, envied the teacher, the sailor, the peddler. And he labored long and wrote books which the world will not soon forget. Little men see themselves and their work as the center of creation; but big men walk as little children gathering pebbles of wisdom beside the vast and sounding sea of life.

Catholic Teacher Has Highest Motive.

The Carnegie Foundation for the advancement of teaching has issued a voluminous report. It urges that if quality is to be secured in our public school there must be unified system. To secure that desirable end it urges that the education of teachers be made strictly a state matter. The state must not only prescribe the qualifications for teachers, but must educate the teachers itself. It also urges that these properly educated teachers receive adequate salaries.

If the state is to conduct schools those schools should be conducted in the best way possible. They should meet every pedagogical requirement. If the past be a criterion we are not convinced that the state education of teachers would necessarily make the teachers all that they should be. The very best teachers that we have had, the best teachers that we have today in our public schools and state universities, were not educated by the state. The vast majority of the leading educators in our public school system are the product of private schools. It is true that our teachers are not sufficiently compensated for their work.

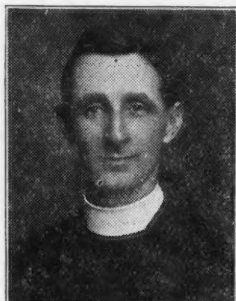
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THE ART OF PRACTICING IN MUSIC.

Rev. F. Jos. Kelly, Mus. Doc.

Practicing is art to the student who has really learnt how to practice. It is the foundation of progress and development. Courageous, cheerful, thoughtful perseverance in practice truly makes practice an art. If the labor is great, the pleasure and reward which we may gain thereby are still greater. Practice should be regarded as a pleasure task and not as some reluctant duty. The mind should be free of all thoughts excepting music, and alone the student should listen to every sound produced and pay the most careful attention to minutest detail. To listen thoughtfully and carefully to all that is done is the great essential to correct practicing. The player or singer should know how to listen properly to himself and to judge of his own performance with accuracy. He who has not this gift should cultivate it, otherwise he is apt in practicing alone to spoil all that he has acquired correctly in the presence of the teacher. It must ever be remembered that in all study of music, whether it be the learning of new things, or reviewing the old, the intellect must never wander from the task in hand, and thus will practice become an intellectual process and not a mere mechanical waste of time and energy.



Rev. F. Jos. Kelly

The object of practice, it matters not in what profession or calling, should be the cultivation of the highest possible degree of perfection. In pursuance of such an object, there must exist in the mind a delicate figure of the thing to be achieved and a well regulated plan of action extending and finally leading thereto. Now the only figure that can be said to adequately illustrate perfection in instrumental performance is the artistic rendition of a well written composition by an accomplished player. With such a form before your mind's eye it is well to study for a brief space the methods or plan of action followed, and which apparently have led to most satisfactory results. The form then to be kept in mind is perfection. To attempt more than the mind is prepared for is a common mistake among students, a mistake the penalty of which is loss of valuable time. One should approach the subject of musical study in the spirit of a child, taking pleasure in each new step and allowing that feeling of pleasure to feed the appetite and to stimulate to further and legitimate advancement.

The art of practicing consists in giving oneself up completely to it. One should be completely absorbed in it, not a shadow of another thought should come between him and the work in hand. Yet one should not concentrate his mind in the sense of compelling his attention against the grain as it were. Rather let him give himself up to it, let it possess him. One should suggest to himself that it is the most interesting, the most charming, the most beautiful thing in the world to him. It is not concentration so much as absolute elimination of all foreign thought that is needed. The mind has powers of which most students little dream. These powers, if allowed to act without interference, are capable of enormous development. Under the influence of strong interest in one's practice, one becomes unconscious of oneself. This proves that certain powers of the mind act much more freely when freed from interference by other powers. We should, therefore, learn to throw out of action temporarily, as it were, all powers except those necessary for the work in hand.

The secret of intelligent practicing is a certain amount of concentration. To concentrate means to bring all one's thinking powers to bear upon one central point with the greatest possible intensity. Without such concentration nothing can be accomplished during the practice period. One hour of concentrated thinking is worth weeks of thoughtless practice. It is safe to say that years are being wasted by students who fail to get the greatest value out of their practice, because they do not know how to concentrate. A famous thinker once said: "The evidence of superior genius is the power of intellectual concentration." Concentrate the mind on the exact thing to be done and to that end practice but one thing at a time. One should not let his mind wander even when practicing finger exercises. Concentrate, think, observe, pause and reflect, these five form the basis of all truly intellectual practice. Not only does one need this power of concentration in a general way, but he must apply it to the individual features of practice. It is the conscious effort that wins, not the thoughtless one. Conscious repetition of difficulties conquers them. Concentration of thought is the root of all technical and aesthetic progress.

(To be continued next month.)

Fifty per cent of the 25,000,000 boys and girls of school age in this country have physical defects and ailments which impede their normal development, according to the annual report of the executive committee of the National Physical Education Service.

The Aurora University at Shanghai is the only Catholic university in China. It has faculties of law, a school of engineering and an academic course, and is an aggregation of three Catholic colleges. It needs funds for its medical school laboratories.

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The Catholic School Journal

An Illustrated Magazine of Education. Established April, 1901. Issued Monthly, excepting July and August.

(Entered as Second Class Mail Matter in the Post Office at Milwaukee, Wis., under Act of Congress of March 3, 1879.)

SUBSCRIPTIONS—All subscriptions, domestic and foreign, are payable in advance. In the United States and Possessions, \$2.00; Canada, \$2.25; Foreign, \$2.50.

REMITTANCES—Remit by express or postal orders, draft or currency to The Catholic School Journal, Milwaukee, Wis. Personal checks should add 10 cents for bank collection fee. Do not send stamps unless necessary. Renew in the name (individual, community or school) to which the magazine has been addressed.

DISCONTINUANCES—If it is desired to close an account it is important to forward balance due to date with request to discontinue. Do not depend upon postmaster to send notice. In the absence of any word to the contrary, we follow the wish of the great majority of our subscribers and continue The Journal at the expiration of the time paid for so that copies may not be lost nor files broken.

CHANGES OF ADDRESS—Subscribers should notify us promptly of change of address, giving both old and new addresses. Postmasters no longer forward magazines without extra prepayment.

CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

THE CATHOLIC SCHOOL JOURNAL,
Member of Catholic Press Association.

Office of Publication

445 Milwaukee St. MILWAUKEE, WIS.

OCTOBER, 1920

The parochial school is the school of the parish. It is a Christian school because its purposes is Christian; because it is founded by Christians, controlled by Christians, and because its pupils are Christian children under the control of Christian teachers. No infidel or agnostic is allowed to teach in a Christian school. The children learn in this school all that they should learn in any other. The course of secular instruction is the same in the parochial as in the state school; and although the state school is supported by all the power of the state and by all its wealth drawn from general taxation, the parochial school, although built and supported chiefly by the contributions of the poor, holds its own and compares favorably with the state school in general results. In a long experience I have yet failed to see any superiority of the children of the state schools over the children of the parochial schools.

The influence of religion on the teacher and the child in the parochial school makes both conscientious in the discharge of duty; the one has a higher motive in teaching, the other is more industrious in study. A common Christian faith and a common Christian charity unite teachers and pupils in a union of heart as well as of intellect. The spiritual and the ideal as well as the material find a place in the parochial school.—Dr Brann.

God grants liberty only to those who love it and are always ready to guard and defend it. Let our object

be our country. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace and of liberty, upon which the world may gaze with admiration forever! — Daniel Webster.

Life is action, energy, effort, power of will, manifesting themselves in ceaseless endeavors to approach ever nearer to the perfect truth.

According to the United States bureau of education the per capita cost per pupil enrolled in the public high schools and grade schools of the country at large is \$36.62. This includes \$5.71 per capita as a charge on the investment in buildings and grounds. The bureau's statistics show that of this cost per capita \$20.21 is for salaries alone.

The average daily cost per pupil in the public schools of the United States is 26 cents, or 31 cents if the charge for investment in buildings and grounds is included.

If the 1,701,213 children who attend Catholic parochial schools had to be accommodated by the state at the same cost per capita as those enrolled in public schools, the additional expense to the states would be \$62,298,420. On the basis of the average daily cost per pupil the Catholic parochial schools save the states an aggregate of \$527,000 a day.

A hospital sister, whose earlier days were spent in the class room, has gathered a curious collection of the ways the public spell the word hospital. She gleaned them from the writing on envelopes that came to patients in the institution. Here they are—a "curiosity of American literature"—worthy a place in the "Hall of Fame":

Hors Piddell.
Horrespitel.
Hospittle.
Hosspiel.
Hospatlie.
Hosptipal.
Huspetal.
Hospitall.
Hosepitall.
Hospitell.
Ospital.
Thosfiat.
Hoskittie.
Haspele.
Hostital.
Hospittie.
Hostible.
Hose Pittle.
Hostipal.
Hox Pit.
Hostpahl.
Hospittieny.
Horspibel.
Horspiat.
Horespetelr.
Hostipal.
Hospitel.
Hostable.
Hospital.
Host Pittle.
Hostible.
Horse Pitel.
Horst Petel.
Hospitil.
Sity Hospettl.
Hoisbitel.
Hosbittel.
Hauspittel.
Hoursepittel.
Hoursepittel.
Horsetpitall.
Hospidle.

Hospittal.
Waspitale.
Hostel Pittle.
Hospetal.
Hosepital.
Husptal.
Haussepittle.
Hosse Pidele.
Housespital.
Horsepital.
Hors Pittel.
Hospille.
Hospitie.
Hospitie.
Horstpal.
Hospitul.
Hospitole.
Hospital.
Hospittie.
Hoscpile.
Hosepital.
Hospatel.
Haspittle.
Housespittle.
Horse Pittle.
Hostalpitall.
Hospillil.
Thospilth.
Horspitil.
Harptile.
Hostiable.
Hors Pile.
Honspitall.
Hospibial.
Hospittle.
Houve Pititil.
Hosbitell.
Hosblet.
Horse Pitel.
Schaspal.
Hospettile.

CLOISTER CHORDS.

Sister M. Fides Shepperson, M.A.
SUNSET.

I.

She was just a nameless old nun and she sat on a low chair in the convent kitchen garden. Her hands were folded idly; work was done; it was the hour of prayer, of retreat stillness, and of the setting sun.

"I shall be beyond the sunset, I shall know what life and death are" sang the young heart of the old nun.

II.

Lower and lower sank the gold-red orb, and all the fluffy flattering clouds grew golden-crimson. The swallows flew away to their homes in the red west, the pigeons came back to the barn, a thrush sang among the red currant bushes, a song sparrow trilled from the weeping willow. Old Rover strolled out from the kitchen and stretched himself at the feet of the quiet nun. And the sun went down.

III.

The bell rang for Benediction. Many sisters assembled in the convent chapel that looked out on the garden—one did not come. "She is fast asleep in the easy chair in the garden," whispered a smiling novice to the inquiry of the superior. And then strains of music arose and pleading prayer-voices,—and God blessed his world.

IV.

And immediately after Benediction the mother hastened to the garden—the priest and the sisters followed.

The old nun slept; her hands were folded idly, work was done; on her cheeks shone the ashy light of the evening star; a smile of enigmatic calm curled round the lips; she had passed beyond the sunset, and she knows what life and death are.

V.

"Blessed are the dead who die in the Lord," said the priest as he gave the last absolution. And thrice blessed are they who, with work well done, at the close of life's little day thus peacefully pass away at the hour of prayer, of Retreat stillness, of bird beauty, of Benediction, and of the setting sun.

University Girl Becomes Nun.

Recently Miss Laura Mitchell, a student at the University of Texas, took the religious vows at Techny, Ill., as a servant Sister of the Holy Ghost. Sister Pauline, as she will be known in religion, was attracted to foreign mission work by the activity of Protestant university students on behalf of their missions. She declares that the Newman club of Texas University, of which Father Ross, C. S. P., is chaplain, was responsible for her vocation.

"While I have always been opposed to women suffrage because I felt that political activities would tend to withdraw women from the more delicate and sacred pursuits of home life, now, however, that the vote is theirs, I strongly urge upon all of them the exercise of suffrage, not only as a right but as a strict social duty."—Cardinal Gibbons.



A STORY METHOD CLASS TAUGHT BY MISS HELEN PEARSON OF WHITMAN, MASS.

Although school was closed six weeks because of sickness, this class during the first year read 23 standard first, second and third year books. This enviable record is typical of Story Method results. Miss Pearson has used this method four years. Three years ago she wrote: "I have never had such splendid results in Phonic work or such fine readers as I have had this year. In previous years the children lacked independence. Now I am seldom called upon for help. They have read twenty books this year, and their power of mastering new words is considered wonderful by those who have heard them read."

"TELL ME A STORY"

THIS is the natural plea of every child that has ever enjoyed the delight of listening to a charming story. When my niece, a tiny tot of three with golden locks and eyes of deepest blue, climbs upon my lap and cuddles down and wistfully pleads "Tell me a story," and when her little sister with raven locks and soft brown eyes climbs up beside her and repeats the teasing plea, I know that they are speaking the desire of children all over the world. They are giving expression to one of the most deeply implanted desires in the human race. They are repeating the plea that has come so often from the lips and eyes of my own children. They are repeating the plea that has come from your children, and from every child whose mother or teacher has ever told it a charming story. Hence, all great teachers have taught through story.

One of the greatest assets that any successful primary teacher can possess is the ability to tell a story in

such a manner as to delight her hearers. So valuable is this ability to tell a delightful story that in many cities the schools employ teachers who devote their entire time to story telling.

Every child that has heard one fascinating story wants to hear another. Every mother who has told such a story to her children, and every teacher who has charmed her children with a story must recall the oft repeated request, "Tell us a story." Then, as each story has been finished, who can forget the persistent "Tell us another story"?

Can any mother or any teacher have the heart to ignore such a plea? Can she afford to deny it at any cost? By heeding it she can mold the character of her children as the potter molds his clay. Not only can she inspire them with the desire to read these and other stories for themselves, but as thousands of teachers and mothers have done, she can procure a series of charming stories which, when told, as

if by magic, will give her children the key that will open up to them all the treasures of story land; a key that will enable them with ease and pleasure to recognize in the written and printed language every thing that is already familiar to them through oral language; and that will make them independent readers and spellers in the shortest possible time.

These stories form the basis of the **THE LEWIS STORY METHOD OF TEACHING READING AND SPELLING**, with which marvelous results have been achieved.

Classes of ordinary first grade pupils, during their first year, have read eight primers, eight first, seven second and two third readers, or more than 3,400 pages.

Thousands of primary teachers and educators in prominent position recommend the Story Method in the highest terms.

Here are a few brief quotations from some of these:—

ROSINA R. MERRITT, Supervisor of Practice, State Normal School, Oshkosh, Wis.

"The best results I have ever seen in primary reading and spelling were secured by following this method. I heartily recommend it as the most scientific and interesting method I know."

STATE SUPT. M. P. SHAWKEY, of West Virginia.

"I am convinced that your method has great merit in it. It is founded on natural laws, and is bound to produce good results."

M. SCHWALMEYER, Florida State College for Women, Office of The President, Tallahassee, Fla.

"Your Manual is wonderful. I think the book the most concise and yet complete compendium of reading that I have seen, for all classes, irrespective of grades."

MAUD L. DUNCAN, Mitchell, S. Dak.

"I have never seen a method that I enjoy teaching as I do this. There is an inspiration in each lesson and the children dearly love the five little fairies and the dwarfs."

LILLIAN CHANEY, Winston-Salem, N. C.

"The 'learning to read' process, as you unfold it, is so simple and attractive that every child responds with delight and enthusiasm; and the early and easily acquired independence of the pupils will recommend your method to every primary teacher."

A. M. LEYDEN, Pastor St. Francis Church, Columbus, O.

"Dear Mr. Lewis: The Sister who teaches the first grade in St. Francis School has found your 'Story Method' most helpful in teaching the little ones to read, especially the children of foreigners."

SISTERS OF THE HOLY CROSS, St. Joseph's School, Pocatello, Idaho.

"I am very much pleased with it. It is the most practical and thorough method I have yet seen. I shall take pleasure in recommending the Method to other teachers."

"Sincerely yours, Sister M. Pacifica."

MRS. S. J. WILLIAMS (nee Ruth O. Dyer), Formerly Supervisor of Training School, State Normal, Conway, Ark.

"As a teacher who has done primary work for thirteen years, I consider the results gained from the teaching of this method nothing short of marvelous. I wish every primary teacher in the country could have a set of the books and could be persuaded to try them in her class. This wish is voiced for the sake of the teacher as well as for the sake of the many children who must learn to read."

ST. JOSEPH'S CONVENT, Lochinvar, N. S. Wales, Australia.

"Gentlemen: Reverend Mother desires me to order outfits for fourteen of our schools."

"In sending this large order I need not assure you that all the Sisters here are delighted with your Story Method."

"Yours sincerely, Sister Mary Hyacinth, for Rev. Mother"

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CELEBRATE THE 300th ANNIVERSARY OF AMERICA'S ORIGIN

Bertrand Brown

The year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is the signing of the Mayflower Compact and the landing of the Pilgrims; and the other is the meeting of the first American legislative assembly.

On Nov. 11, 1620, in the cabin of the Mayflower, a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men, from "Brittania," entered into what history has styled the Mayflower Compact. This agreement bound the forty-one adult males in the ship's company into a civil body politic for the better ordering, preserving, and furthering of their mutual ends. And it provided for such just and equal laws and offices as should be necessary for the general good of the colony.

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Now the Purple Pansy had been dug up and had been planted in the same box with the big Red Geranium but they were put in opposite corners of the window box and neither knew where the other one was. One day Sally Spider was playing round the window box and she noticed that the big Red Geranium was ~~dr~~ ^{very} sad.

"What is the matter with you, my friend?" she asked, as she crawled up the stalk of the plant. "You look so very sad."

"I am sad," said the big Red Geranium, "because I do not know what has become of my little friend, the Purple Pansy. I am thinking if she is left out in the garden these cold October nights, she will be frozen stiff."

"If that is all that makes you sad," said Sally Spider, "cheer up, for she is right here in the same window box with you, only the other flowers hide her from you."

Although the big Red Geranium stretched and stretched, she could not see over the other plants and find the Purple Pansy.

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The big Red Geranium was very glad to know that the little Purple Pansy was in the same box with her and for a while she was very happy. But after a while she began to wish she might see the Pansy and talk to her. She always loved her smiling face and it seemed to her nothing else in the window box was so good to look upon. She had so many new secrets she wanted to tell Pansy, it seemed as though she just must talk to her, and again the big Red Geranium began to wilt and look sad.

Sally Spider was still living with the flowers in the window

box, not having decided where she wanted to build her winter home. She noticed that the big Red Geranium was again looking sad and she crawled up the green plant to look into the unhappy face that was fast losing all its bright color.

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"No, I have not forgotten," said the Red Geranium. "I am glad she is in here, where it is warm and bright, but I do so want to talk to her. I have so many new secrets I want to tell her. I am afraid I will forget some of them if I wait until Spring before I see her."

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"Wake up, Pansy, I have some good news for you."

"I am not asleep," said Pansy. "What is your news?"

"We are going to have a new neighbor. I heard the little girl tell her mother that she was going to put the Holly Fern in the window box to take the place of the Fuschia and some of the other plants that are looking so shabby. I am glad we are going to have some one new come to live with us. The other plants are beginning to look shabby, especially the Fuschia. She hangs her head all the while, and I should think she would. Now, the Holly Fern is a very proud lady and stands very straight. I will be glad to have her for a neighbor. Some one is listening on the line so I will stop talking now."

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So they shook all their leaves down and when the little girl's mother saw how dry they were, she took the box into the bathroom and gave them all a bath and a drink. When they came back into the south window their leaves sparkled in the sun and the telephone wire sagged with drops of water.

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"We will have some fun on Hallowe'en. We will scare those Twins most to death. You know their Mother will be away at the Smith's party and we will make them think the goblins are after them."

They began their naughty work by taking the pennies out of their savings bank when Mother was not looking. They ran to the store and bought two of the biggest and heaviest pumpkins they could buy. With their pocket knives they cut out the ugliest faces they could make. They cut a great ugly mouth with the corners turned down, the noses were crooked and their eyes were cross looking. To make matters worse, they put horns on them so that the pumpkin heads looked something terrible. When they put the lighted candles in them the faces were enough to frighten any one.

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"Ho, ho!" said the old October wind. "I will just spoil their fun" and he blew out the candles. The boys had forgotten to take any matches with them, so they had to carry the pumpkins back home and relight them. The pumpkins were heavy and they made themselves just as heavy as they could as they hurried across the field a second time. The light from the candles flared up and signalled the October wind, who was hiding around the corner.

The wind came running across the field in great glee and blew out the candles again. The boys had matches this time and soon had the candles lighted again. By this time the wind had discovered the horns and blew them off and while the boys were chasing the horns the wind blew out the light.

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(Continued on Page 215)

CELEBRATE THE 300th ANNIVERSARY OF AMERICA'S ORIGIN

Bertrand Brown

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(Continued on Page 215)

Peter Pumpkin.

MARION MITCHELL.

CHURCHILL-GRINDELL,
Authors and Publishers of Children's Songs.

1. My name is Pe - ter Pump-kin, I am jol - ly, fat and round; When au-tumn winds be-gin to moan, I
 2. Now on my face is such a grin, Or hor - rid tooth-less smile, And in - side I am burn-ing From that

lie still on the ground, And shud - der there in mor - tal fear, For some dark, gloom-y night, They'll
 can - die all the while; I wish to tell you what you seem To nev - er learn in books: Don't

gash a hor - rid grin on me, And in me put a light. "Pe - ter Pump-kin," the
 judge a pump-kin's hap - pi - ness By the way a pump - kin looks.

chil - dren shout in glee, "What a jol - ly Jack - o' - lan - tern you will make for me!"

"Pe - ter Pump-kin," hear them shout in glee, "What a jol - ly Jack - o' - lan - tern you will be."

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America's premier school scale, of special design and sturdy construction to endure the strenuous usage of the school room, with no loose weights and delicate adjustments. Beautifully finished in silver-gray or snow-white permanent enamel with heavily nickled trim. Capacity, 300 lbs., graduated in $\frac{1}{4}$ lbs. Height, 58 inches. Floor space, 13 x 24 inches. Platform, $10\frac{1}{2}$ x $13\frac{1}{2}$ inches.

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Made by the Chicago Scale Company, America's pioneer scale builders, known for their reliable weighing machines since 1863, the De Luxe School Scale has established a record for accuracy which stands unparalleled in the history of our educational institutions. Three score years of test have demonstrated exclusively to leading school men the country over that De Luxe stands for the *utmost* in accuracy and dependable service.

A MASTER SCALE and measuring machine, designed and built by experts who for years made a careful study of school requirements, the De Luxe School Scale is a distinct achievement in scale engineering. So positive is the reliability and accuracy of the De Luxe that today it is accepted as standard equipment in America's most modern schools, hospitals and public institutions.

De Luxe quality is *known*—its performance during years of service have proven it. And today every De Luxe bears the unqualified guarantee of its pioneer manufacturers.

Details of the De Luxe School Scale will interest every Superintendent, Principle, Trustee and Teacher. Let us send complete information—there is no obligation.

Of particular importance to the school world is the improved full-capacity measuring device, an exclusive feature of the De Luxe. Marked in legible, easy-reading, $\frac{1}{4}$ -inch graduations from 2 feet 6 inches to 6 feet 6 inches, the De Luxe will accurately and quickly measure the smallest child or tallest adult—a feature heretofore impossible with the old-fashioned measuring-rods.

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SCALES

U. S. STANDARD

WITH MEASURING DEVICE

ENGLISH IN THE LOWER GRADES

Clara Beverley

STORY REPRODUCTION AS A LANGUAGE EXERCISE

HOW TO OBTAIN GOOD LITERARY ENGLISH

A boy in the fifth grade was "reproducing" the story of Robert of Sicily:

"When the king woke up it was dark, and he ran to the door and hammered and hollered. Then the janitor heard him and came to the door and said, 'Who's there?' And the king said, 'It is the king,' and the janitor opened the door, and he ran down the street," etc., etc.

The boy had got hold of the story, of the incidents, but the language of the poet had made, or appeared to have made very little impression on him.

It takes a good deal of careful interpretation on the teacher's part to open the way for an impression so deep that it will find an outlet in fitting language from the pupil. To many of our boys and girls literary English is an unknown tongue. They come from every imaginable variety of home surroundings. Some hear no English at all except at school and on the street. If the German, or other foreign language which they hear at home, is a good German or French, as the case may be, they are very fortunate. Others hear and read good English constantly. Many hear poor English everywhere except at school.

While the teacher may be guided to a certain extent by the character of the district in which he labors, there are some principles which lie at the root of all effective teaching. If we wish the poet's language to make an impression on our pupils, we must make *situations* real and vivid to them. With "Robert of Sicily," lead them to imagine what it would be to awake at night alone in a great empty church. Give them some idea of the size of those old world churches with their shadowy corners and soaring roofs and echoing stone floors. Then, while they close their eyes, read to them the words of the poem and make them feel the surprise and dismay of the king:

"When he awoke it was already night;
The church was empty, and there was no light,
Save where the lamps that glimmered few and faint,
Lighted a little space before some saint.
He started from his seat and gazed around,
But saw no living thing and heard no sound.
He groped towards the door, but it was locked.
He cried aloud and listened and then knocked,
And uttered awful threatenings and complaints,
And imprecations upon men and saints.

"At length the sexton, hearing from without
The tumult of the knocking and the shout,
And thinking thieves were in the house of prayer,
Came with his lantern, asking, 'Who is there?'
Half choked with rage, King Robert fiercely said,
'Open, it is I, the King; art thou afraid?'
The frightened sexton, muttering with a curse,
'This is some drunken vagabond, or worse!'
Turned the great key and flung the portal wide;
A man rushed by him at a single stride,
Haggard, half naked, without hat or cloak,
Who neither turned, nor looked at him, nor spoke,
But leaped into the blackness of the night
And vanished like a spectre from his sight."

In their appreciation of the situation and of the picture, pupils will absorb the vocabulary of the poet. They will feel the atmosphere lent by such words as glimmered, faint, gazed, groped, listened, uttered, sexton, spectre, etc., and will employ the words again in telling the story.

The language of the text should be brought to bear over and over again in story reproduction. Not that a slavish

adherence to it is to be prescribed, but the value of the exercise in middle grades consists largely in making pupils conscious of the functions of words and of the charm of style. With the very little ones, imitation is mainly unconscious. They love new words, anyway. They have not passed far beyond the stage of the baby who hears a new sound and immediately repeats it over and over again, attracted by the novelty and instinctively imitative.

Even in the first and second grades, the author's language has its influence. A little girl in the second grade was telling the story of Circe, whom she called a witch. When she wanted to characterize her a second time she hesitated and then said to the teacher, "I forget what that was that you called Circe." "Was it beautiful enchantress?" said the teacher. The little girl's face lightened up and she immediately and with evident pleasure made use of the new expression. The word enchantress had become a living part of her vocabulary.

In middle grades, after the poem has been once interpreted, it is not necessary that the teacher should always bring the text to bear herself. After a pupil has reproduced a certain part of the story, it will be found that, if it has previously been carefully interpreted, he will be able to read the corresponding part of the text himself even when it would ordinarily be beyond his grade. He will read it with discrimination and intelligence, enlightened by his own effort at reproduction.

To return to the version given at the beginning of this article, "Hammered" and "hollered" are expressive words, although Longfellow did not employ them in telling what the king did.

Out of four written reproductions of the story, two mention the king's attack on the door and two do not. It is rather significant that the first two were written by boys. One of them wrote, "When the king awoke it was already night. He started from his seat, he was alone, he cried aloud and thumped the door but nobody answered." One girl wrote, "When the king awoke it was already night and he looked around and called, but all he heard was the echo of his own voice." The other girl said, "He called but heard no sound. He called again and the sexton came and opened the portal wide," etc.

The gentle poet used no stronger word than "knocked." "Hammered" and "thumped" suggest that in addition to beautiful legends like "Robert of Sicily" boys need poetry of the heroic and strenuous kind. These are days of peace, and the inculcation of a warlike spirit seems undesirable, and yet the tremendous energy of youth must have an outlet.

Historically, poetry reflects, more than does prose, the warlike spirit of older societies. War songs are a part of the literature of every nation, with all our talk of peace, martial music is as thrilling as ever. The teacher who believes that wars should cease feels the thrill of the "Battle Hymn of the Republic" or of "Maryland My Maryland," and no one will think the thousand years of peace at hand who hears English boys sing:

"Hearts of oak are our ships, gallant tars are our men,
We'll fight and we'll conquer again and again."

There is something about strenuous activity which appeals to every normal boy. The theory is advanced by some physicians that many of the maladies and complaints of modern life are due to the inhibition of activities demanded in a more primitive society when men had to run from wild beasts and to fight continually with enemies of their own species.

We are beginning to realize in our schools that a safe outlet must be provided for youthful energy. Instead of repressing it we utilize it in the work of education. Manual training and proper gymnastics afford physical activity which children crave. Even in our methods of language teaching we may utilize this love of action.

THE NINE LITTLE GOBLINS

All—

They all climbed up on a high board fence—
Nine little goblins, with green-glass eyes—
Nine little goblins that had no sense,
And couldn't tell coppers from cold mince pies;
And they all climbed up on the fence and sat,

Little Girl—

And I asked them what they were staring at,
(With motions:)

First Goblin—

And the first one said as he scratched his head
With a queer little arm that reached out of his ear
And rasped its claws in his hair so red—
"This is what this little arm is fer!"

And he scratched and stared and the next one said,

Second Goblin—

How on earth do you scratch your head?
And he laughed like the screech of a rusty hinge—
Laughed and laughed till his face grew black.
And when he choked with a final twinge
Of his stifling laugh, he thumped his back
With a fist that grew on the end of his tail
Till the breath came back to his lips so pale.

Fourth Goblin—

And the third little goblin leered round at me,
And there were no lids on his eyes at all;
And he clucked one eye, and he says, says he,
"What is the style of your socks this fall?"
And he clapped his heels, and I sighed to see
That he had hands where his feet should be.

Third Goblin—

Then a bald-faced goblin, gray and grim,
Bowed his head, and I saw him slip
His eyebrows off as I looked at him,
And paste them over his upper lip.
And then he moaned in remorseful pain,
"Would, ah would I'd me brows again!"

All—

And then the whole of the goblin band
Rocked on the fence-tops to and fro
And clung, in a long row, hand in hand,
Singing the songs that they used to know—
Singing the songs that their grandsires sung
In the goo-goo days of the goblin tongue.

Little Girl—

And ever they kept their green-glass eyes
Fixed on me with a stony stare—
Till my own grew glazed with a dread surmise,
And my hat whooped up on my lifted hair;
And I felt the heart in my breast snap, too,
As you've heard the lid of a snuff-box do.

(Snaps a lid.)

All—

You're asleep! There is no board fence,
And never a goblin with green-glass eyes!
'Tis only a vision the mind invents
After a supper of cold mince pies.

STORIES FOR LANGUAGE CLASSES

(Continued from Page 211)

"Is it you who is humming?" asked Bob White. "I thought it was a bird. Tell me, why do you sing when you cannot fly away and be happy like the birds?"

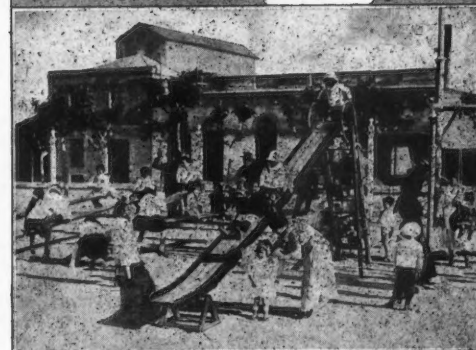
The ear of golden corn laughed softly. "I do not have to fly away to be happy. I can be happy right here. I am the Sweetheart of King Corn, who always comes in October. I am humming my bridal song as I wait for the coming of the King. My kernels are full and perfect, my hair is long and turning a golden brown and when the King comes he will keep me for seed for next year's planting. When you come back, Bob White, you will find me and my family still humming happy songs as we do our work here."

Bob White flew away to his southern home carrying a happy picture of the contented Sweetheart of the Corn happy at home.

AG. SPALDING & BROS. CHICOPEE, MASS.



GYMNASIUM APPARATUS



PLAYGROUND APPARATUS



WE WILL SUGGEST A SUITABLE OUTFIT
IF YOU WILL TELL US THE CONDITIONS.

LANGUAGE IN THE PRIMARY GRADES

Mabel Carrier, Ohio

The statement has been made that every lesson is a language lesson. This is very true, but there must be some definite work in this subject which is so closely related to thought. Our thoughts are valuable to us and to others only as we give them coherent expression.

The child who enters the first grade has a fairly good vocabulary and has had four years' experience in expressing himself, but some of his expressions must be corrected. The teacher's first task is to lead the child, tactfully and very informally, into the correct and accurate expression of his thought.

OBJECTS OF PRIMARY LANGUAGE WORK

Language work in the primary grades has three distinct objects—first, to arouse the child's emotion, second, to enlarge his vocabulary; and, finally, to help him give expression to his thought in correct and accurate form.

The child learns through imitation; he will express himself in the language he hears. He spends much time in the home and on the street, where he hears many incorrect forms. Hence the teacher must be very careful, during the relatively short time the child is with her, to maintain correct expression and not to fall into the child's vernacular.

This work must be kept free from any degree of formality. The child must feel as much at ease in the school room as in the home, so that he will express himself naturally and without embarrassment.

TYPES OF LANGUAGE WORK

Informal Conversation—There are seven distinct types of language work in the primary grades. The first, and the one which has the greatest influence in establishing a close relationship between children and teacher is the informal conversation. The teacher may lead the child to talk of his home, of his parents, his brothers and sisters, his playthings and pets. He will enjoy talking about his garden and the birds. The teacher can explain how plants are started and how they grow, can teach the names of the flowers and the names and habits of the birds. Such subjects as the weather, the seasons, and the various holidays may well be discussed. In the second and third grades there is a wider range for conversation. Such a language lesson should be confined to no set hour of the day, but should be held when the children are full of the subject to be discussed.

Picture Study—Picture study, another type of language work, is closely related to the first, as the pictures offer a delightful subject for conversation. In this study, the teacher should accept every expression from the child, but should lead him to see deeply into the picture and to tell a story from it. Cyr's Graded Art Readers are good guides in the selection of pictures appropriate for the different grades. Pictures in the textbooks may be used. In the second and third grades some written work may be done in connection with the picture study. In the third grade the teacher should tell such facts about the artist's life and work as will interest the child.

Story Telling—An important phase of language work is story-telling. Sara Cone Bryant in her book "How to Tell Stories" says that story-telling is as much an art as painting a picture or writing a poem. G. Stanley Hall says that "the first essential of a primary teacher is to tell a story well." The first problem of the teacher is in the selection of the story. The essential elements of a good story are action, sequences, distinctness, and rhythm or repetition. After making the selection, the teacher must know the story so thoroughly that it is a part of her; she must enjoy it as she expects the children to enjoy it; then she must convey the story to the children. Story-telling should be used as a relaxation for the children. As such, it has two valuable objects. First, it develops a bond of sympathy between the teacher and the child and may overcome inattention on the part of some child who has been difficult to win. Secondly, it gives opportunity for expression from the child. As the child retells the story, his vocabulary enlarges, his thinking becomes accurate, and his attention is developed. In the

first grade, simple fairy tales, fables, and myths should be used. In the second and third grades, nature and history stories may be added. The children by this time should tell original stories of their own experience.

Dramatization—In every child there is a dramatic instinct, an inherent desire to play out his own thoughts. Hence, dramatization is another type of language work which must not be neglected. The development of the dramatic instinct gives the child an opportunity to express his thought in a natural way; it helps him to take the initiative and to gain self-confidence. Dramatic talent may be discovered in some pupils, but this should not be developed by the teacher. The children themselves should be permitted to choose the characters and to arrange the setting for the dramatization. Costuming is unnecessary unless the dramatization is to be used as an entertainment.

Language Games—Language games afford an informal means of correcting the incorrect forms which so frequently occur in the child's expression, such as *seen* for *saw*, *me* for *I*. These games must be conducted skillfully in order that the child may not realize their aim. They may be used in the first three grades, becoming more difficult as the child advances. Miss Myra King's little book entitled "Language Games" offers many helpful suggestions.

Study of Poems—In order to develop early in the child's life an appreciation of poetry, the memorizing of appropriate poems should be done in each grade. An average of one poem a month may be taught. In the first grade this work may start with the Mother Goose rhymes, which are familiar to most of the children. Nature poems should be taught in connection with a study of the flowers, the birds, and the seasons. The teacher should be very careful in the selection of poems, using only those which contribute to the happiness of the child. Poems characterized by reality, by mystery, and by rhythm make a universal appeal. The teacher should memorize the poem before presenting it to the class. It should be carefully explained and discussed and recited again by the teacher before the children are asked to commit it to memory.

Manual Expression—Some of the stories and poems can be expressed in handwork of some kind, such as drawing and coloring, cutting or tearing, and pasting, molding with clay or plasticine. In the last part of the first year and in the second and third years some written work can be done. Beginning with the child's name and some of the language games, the written work may be gradually increased until by the end of the third year the child can write a letter and can reproduce the thought from a picture or a story in written form.

In this written work punctuation must be considered. The children become familiar with the capital, the period and the question mark in the first grade. In the second and third grades they should learn the uses of the comma, the semicolon, the hyphen, the apostrophe, and the quotation marks. The study of the punctuation marks should always be a casual one; it should never become a formal drill. Paragraphing may be started in the third grade, although it is difficult.

The language work in the primary grades cannot be separated from the other lessons, but it demands careful and definite planning and preparation on the part of the teacher for each day's work.

RULES OF THE HEALTH GAME

(For pupils in school and for all children.)

1. A full bath more than once a week.
2. Brushing the teeth at least once every day.
3. Sleeping long hours with windows open.
4. Drinking as much milk as possible, but no coffee or tea.
5. Eating some vegetable or fruit every day.
6. Drinking at least four glasses of water a day.
7. Playing part of every day out of doors.
8. A bowel movement every morning.

AIMS OF MODERN GEOGRAPHY TEACHERS

E. E. Lockey, State Normal School, Wayne, Nebraska

If we are to play our parts well as good citizens in the new social and economic order into which we are moving, it is quite necessary that we become thoroughly conversant with the life and problems of the peoples with whom we are associated. The world is becoming smaller every day. We hear from neighboring towns about once a week, but from France, Russia and China every day. What happens in Europe this morning we may have in this morning's paper. Since we can keep ourselves informed concerning important affairs in Europe or South America as easily as we can keep up on the community gossip, it seems that the whole world has really become one large neighborhood of interesting and interdependent folks. Society will expect the educated man or woman of the future to understand well the social and economic ties that bind the peoples of the world together into one large unity. If our children are to develop into worthy leaders for the future, it is our duty to provide ample opportunity for them to study these problems. What can our schools offer children that will satisfy this pressing need? The answer is evidently more and better geography. The trend of modern geography is well shown in the following statement of aims.

1. Geography should seek to create in the children an abiding interest in how the people of different countries live—their important industries, their fine achievements, their pleasures, their leisure time activities—and the reciprocal duties and responsibilities that exist between them and us.

2. It should give pupils a mastery of geographic facts and principles so they will be able to explain the operation of the interacting phenomena noted in connection with the developing of important industries, the location and growth of leading cities, and the interdependence of the peoples in different parts of the world.

3. It should produce a social orientation in the lives of the pupils such as will lead them to a sympathetic study and understanding of peoples and races other than their own.

4. It should determine for the pupils whether or not a people are using wisely the resources nature has given them, how they may improve their opportunities, and what we may do to assist them.

5. It should give such a thorough training in the use of the tools of the subject, namely, maps, texts, reference books, government bulletins, etc., that the pupils may become independent workers in the solution of geographic problems.

Training in this kind of geography will furnish vital material with which to develop an intelligent citizenship that will find equitable adjustment for the intricate difficulties that are being forced upon us by the world's becoming smaller every day, and by our neighbors crowding us from every side.

The reason that geography training has not produced better results in terms of the aims here set forth is largely due to the fact that we have thoughtlessly conceived the value of geography to be individual and mercenary rather than mutual and altruistic; and that we have never realized that the purposes of geography might include definite provision for proper social orientation in the world of increasingly interdependent workers as well as for physical orientation in the world of objects.

In the new world order that is upon us, geography occupies a unique place. It is the chief subject upon which we may depend for the moral teaching of these complex human relationships. It occupies a field that is peculiarly its own. One may search through the other subjects of the common school, in vain, to find any systematic attempt to present a comprehensive view of the home, the life and work of the Brazilian or any other modern peoples. The program of the new era calls for the elimination of international strife and jealousies, and the substitution of friendship and the co-operative spirit. The place to begin the rehearsal of this program is in the geography class of the elementary school.

Organization to avert international conflict in the future must provide for a better understanding between races and peoples. Geography deals with the activities of modern peoples as they are busying themselves in the noble task

of providing the world with the necessities of life. The better we understand our relationships in connection with these activities, the better we will be able to adjust our conflicting interests without appeal to arms. Intelligence alone will never make the world safe for democracy. It is only when intelligence is tempered with virtue that the world will be safe indeed.

The program for the new geography is a complete one. It provides for a study of man not only in relation to the economic and industrial phases of his physical environment, but rounds out and completes the program by introducing the most vital and necessary element in the whole field of geography, namely, the social and moral obligations that perforce go with such closely interwoven human interests. To be sure, some of these problems are too complex and difficult for elementary pupils, but there are simple and easily understood phases of the social and moral elements of geography that we dare not omit, even in the elementary school. Let it be said that this generation not only had the physical and moral courage to crush the head of autocratic government in the world, but that, along with the many other worthy provisions looking to the future security of the world, it was wise enough and good enough to organize a complete program for geographical training, one calculated to take full advantage of geographical knowledge introducing their moral and social corollaries that should accompany geographical principles.

"WHEN THE FROST IS ON THE PUNKIN"

(This poem may be recited, or better, it may be sung.)

When the frost is on the punkin and the fodder's in the shock.

And you hear the kyouck and gobble of the struttin' turkey-cock.

And the clackin' of the guineys, and the cluckin' of the hens,
And the rooster's hallylooyer as he tiptoes on the fence;
O it's then's the times a feller is a-feelin' at his best,
With the risin' sun to greet him from a night of peaceful rest,

As he leaves the house, bare-headed, and goes out to feed the stock,

When the frost is on the punkin and the fodder's in the shock.

* * * *

They's something kindo' harty-like about the atmosfere
When the heat of summer's over and the coolin' fall is here—
Of course we miss the flowers, and the blossoms on the trees,

And the mumble of the hummin' birds and buzzin' of the bees;

But the air is so appetizin' and the landscape through the haze

Of a crisp and sunny morning of the early autumn days
Is a pictur' that no painter has the colorin' to mock—
When the frost is on the punkin and the fodder's in the shock.

—James Whitcomb Riley.

HANDY THINGS IN THE SCHOOLROOM

It is hoped that teachers will acquaint themselves with the handy Prang supplies manufactured and sold by the Prang Company of Chicago, advertised in the pages of this number of The Catholic School Journal. There are such useful articles as "Enamelac," a sort of Art. Enamel for use in work on toys, wooden boxes, tin cans, glass bottles, etc.; then, there is the Permodello, which is a wonderful modeling clay that keeps soft in the can and while working but it sets like concrete when exposed to the air. It is especially useful in busy work for producing all kinds of beads, jewelry and other art subjects. "Stixit" Paste is said to be the stickiest paste made, and it is especially useful in paper construction work of all varieties. Then, don't forget the Prang Water Colors and Brushes, and Prang Colored Crayons and the Bateko Powder Dyes.

PIECES TO READ, MEMORIZE AND RECITE

A GAME OF TAG

A grasshopper once had a game of tag
With some crickets that lived near by,
When he stubbed his toe, and over he went
Too quick to see with your eye.
Then the crickets leaned up against a fence,
And laughed till their sides were sore,
But the grasshopper said, "You are laughing at me,
And I won't play any more."

So off he went tho he wanted to stay,
For he was not hurt by the fall,
And the gay little crickets went on with the game,
And never missed him at all.

A little bird who saw him go, called out,
"Grasshopper, do not go off and pout;
You will never be missed in the game,
And the fun will go on just the same."

—The Wooster Second Reader.

"PLAY BALL!"

If you've made a bad beginning,
If the batsmen all go wrong,
If the other team is winning—
That's the time to play up strong!

You know you made a fumble?
Well, keep your head, and wait!
Just watch the ball; don't grumble!
You have it! Send it straight!

Don't fuss about the scoring,
Don't weaken at the din;
Let others do the roaring.
You play the game to win!
And when life's conflicts meet you—

They come to one and all—
Don't let your fears defeat you;
Keep steady, and "play ball."

—In St. Nicholas.

A HAPPY COUPLE

(Squirrels)

I know a wee couple who live in a tree;
And in the high branches their home you can see,
The bright summer came, and the bright summer went,
And there they live on, and never pay rent.

Their home is well filled with the best nuts of the woods,
And now they care not a cent for other folks' goods;
They kept very busy each long autumn morn,
And took a few grains of a near farmer's corn.

When winter comes on with its cold and its snow,
They'll not care a bit when they hear the wind blow;
For wrapt in their furs, they'll lay down and sleep,
But, O, in the spring, they will then take a peep.

—Arranged.

THE TALE OF THE TAILLESS CAT

(Not a sign of a tail does the Manx Cat wear.
Listen! The reason I shall declare.)

'Twas long ago, when the world was young,
That the Lion, the king of beasts, gave tongue,
And the wondrous plan to the beasts unfurled,
That they should make a tour of the world.
'We'll visit the land where the people sneeze;
We'll mount to the top of the Pyrenees;
We'll go where the heat of the sun's immense,
And plunge through the forests and thickets dense.

We'll march in a line, in a grand parade,
And I'll be the leader," the lion said.

And so, when rolled around the appointed day,
With a mighty roar, he led the way,
Behind him, marching along in line,
Came Tiger, and Panther, and Porcupine,
Elephant, Jaguar and Kangaroo,
A tall Giraffe and a Puma, too;
An Ibex queer, and a long-haired Goat,
A Yak, and a Fox, and a white-furred Stoat.
Every animal, every beast,
And from the largest down to the least,
They leaped and trotted and pranced and hopped,
Behind the Lion, who never stopped.

They traveled onward for miles and miles,
Till at last, when they reached the British Isles,
The procession had grown till it fairly wound
The circumference of the world around.
For so many had joined the marching ranks,
That the last, a Cat of the kind call Manx,
Found herself padding on cushioned toes,
Right under the Lion's lordly nose!
And that haughty leader, imagine that!
Was following after the humble Cat!
He!—the leader!—the Lion King!
To follow after that puny thing?
A roar, a snarl, and a vicious snap,
And between the two showed a dreadful gap!
A gap where the tail of the Cat had been,
And my tale must end where it did begin.

Not a sign of a tail does the Manx Cat wear;
And this is the reason I do declare.
Perhaps you don't think my story true;
If the Lion swallowed the tail, can't you?
—In St. Nicholas.

THE SING-AWAY BIRD

Have you heard of the Sing-Away bird,
That sings where the Run-away river
Runs down with its rills from the bald-headed hills
That stand in the sunshine and shiver?
"O, sing! sing away! sing away!"
How the pines and the birches are stirred
By the trill of the Sing-away bird!

'Twas a white-coated sparrow that sped a light arrow
Of song from his musical quiver,
And it pierced with its spell every valley and dell
On the banks of the Run-away river.
"Oh, sing! sing away! sing away!"
And the river runs singing along,
And the flying winds catch up the song.

—Larcom.

WHAT MATTERS

It matters little where I was born,
Or if my parents were rich or poor.
Whether they shrank from the cold world's scorn
Or walked in the pride of wealth secure;
But whether I live an honest man
And hold my integrity firm in my clutch,
I tell you, my brother (as plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away
Or live till my bones and pate are bare;
But whether I do the best I can

To soften the weight of adversity's touch
On the faded cheek of my fellowman,
It matters much!

It matters little where be my grave,
On the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the Angel of Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—New York Observer.

UM-M-HM-M

The mouth and the lips are the organs of speech,
In order to speak we have to move each;
At least so we've thought for many a day,
But now we have found a much easier way.

Keep your mouth shut and both lips very close,
You can make the sound **M** quite well through the nose,
It may not be pretty, be more like a grunt,
A mumble, a jumble, but it is the right stunt.

If somebody speaks and you, don't understand
Say "Um-m-m?" with a rising inflection and bland;
If the question's repeated, and you acquiesce,
Say "Mum-hum" with conviction, 'tis much easier than yes.

But if you mean no, and are not able to say it,
Just "um-m-hu-m," and let no one gainsay it.
"Um-m-hm-m," when you're happy, "um-m-hm-m" when in
danger,
"Um-m-hm-m!" to an intimate, "um-m-hm-m," to a stranger.

"Um-m, hum-m," oh delightful and useful invention,
Meaning anything you desire to mention.

Is Taft a good president? "Um-m-hm!" you will say.
Is your grandmother dead? "Um-m-hm-m," not today.

Do you love me? "Um-m-hm-m!" you sweetly reply.
And will you be mine? "Um-m-hm-m!" that will I;
"Um-m-hm-m," you can't mumble too much.

But if amid such a wealth of thick guttural sound,
Your meaning should sometimes uncertain be found,
Then shake your head sidewise, when you wish to say "No,"
And nod it whenever you mean "It is so."

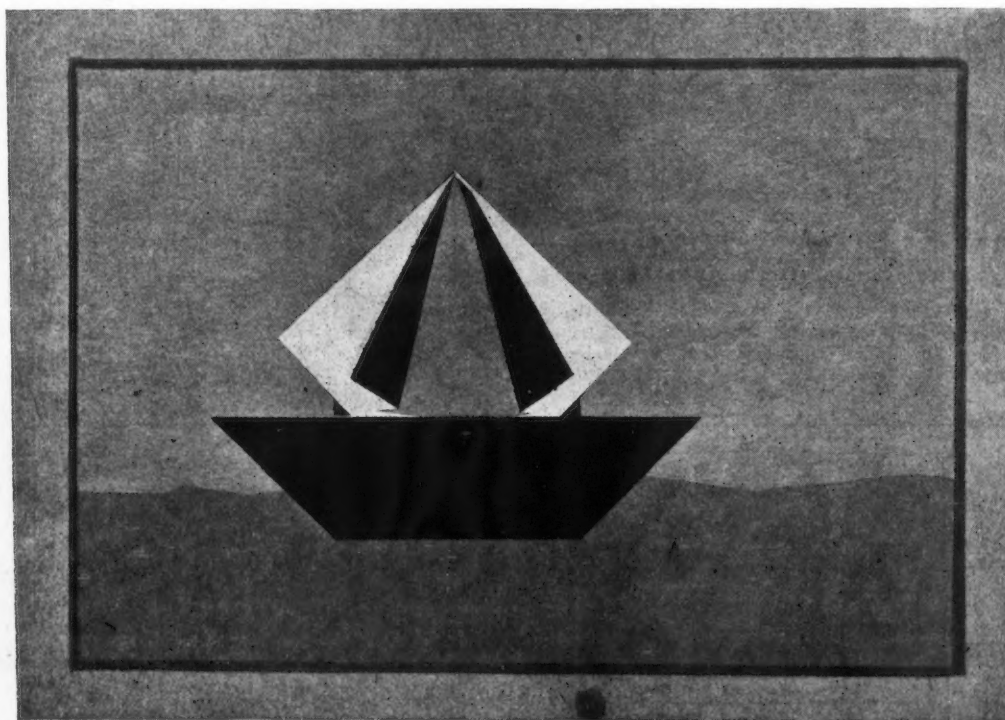
But I beg that on no condition whatever
You open your mouth or move your lips ever,
For this is condemned in polite conversation,
By a great many people who've had education.

—Eugenia Gerlac in School Bulletin

JUST CHEER UP

Do not go through life a-whining,
Just cheer up;
Nothing gained by your repining,
So cheer up.
Life is largely what you make it,
There is pleasure if you take it,
As for trouble, why just shake it,
And cheer up!
Smiles are cheaper than a frown,
So cheer up.
Don't let trouble throw you down,
Just cheer up;
Press with courage to the goal,
Get some sunshine in your soul,
Troubles then from you will roll,
So cheer up!

—J. Andrew Boyd in National Magazine.



Making "The Mayflower"—a Paper Cutting, Folding and Pasting Exercise

FURNISHING THE DOLL HOUSE

Marie Gardner, Illinois

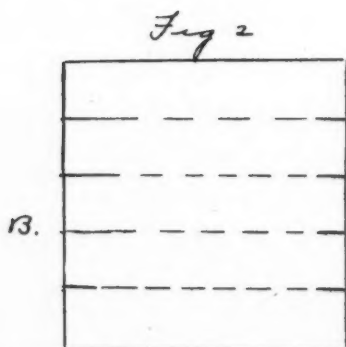
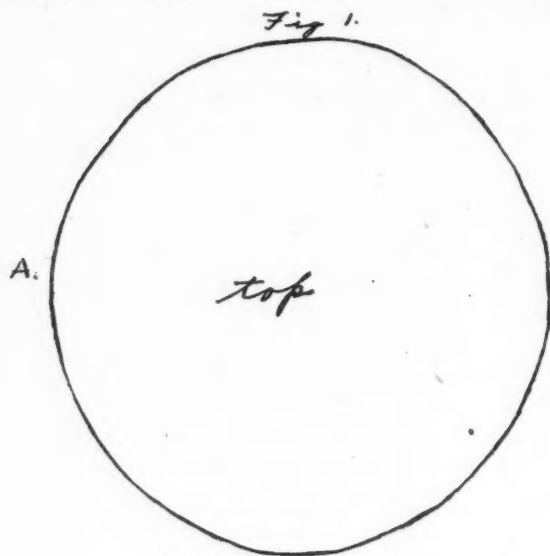
THE DINING ROOM

This was rather small and a little bit hard to paper. After several discussions the children chose a dark shade of blue with panelling of black and selected black construction paper, which represented walnut wood, for the furniture.

on the buffet and as a centerpiece for the table. For the door between kitchen and dining room we made a black screen with panels of an orange paper with design work in blue. This helped to give the touch of color which added to the effectiveness of the decoration. A little radiator was given to us, so we put that against one of the walls and this made our dining room quite real. A rug of blue with a weave of black was our floor covering and completed our decoration.

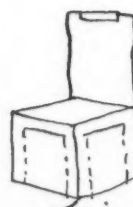
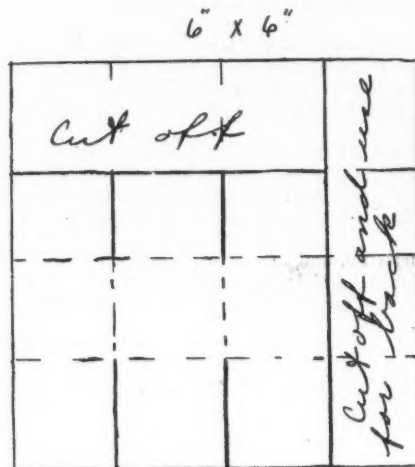
Dining Room Table—(A.) Black paper, any size from which a circle may be cut with radius about $2\frac{1}{4}$ inches. Fig. 1. **(B.)** Black paper, size $2\frac{1}{2} \times 2\frac{1}{2}$ inches. Fold on dotted lines, cut on heavy lines. Paste. This makes the

(Continued on Page 222)

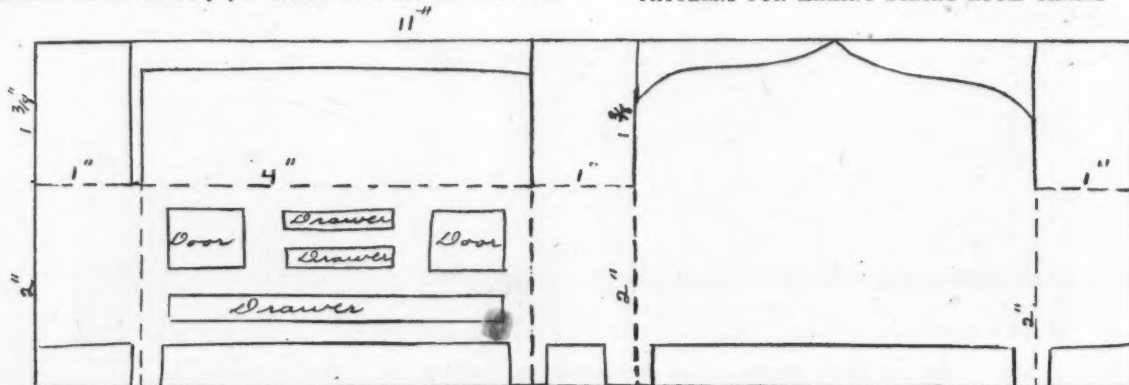


DESIGNS FOR MAKING DINING ROOM TABLE

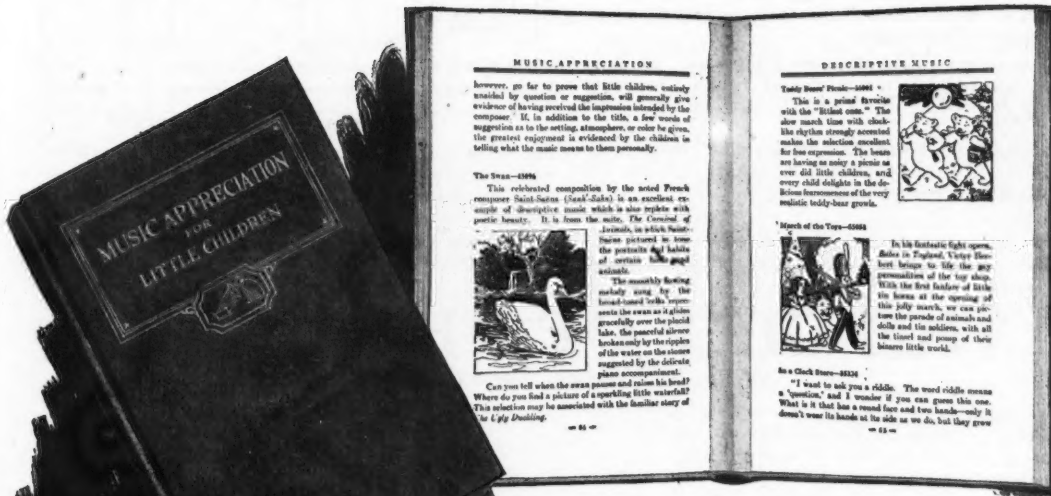
This room had one double window and another little girl made the curtains out of cream colored net, which were quite effective. The round table was used, four chairs and a buffet. Little tissue paper doilies were cut out and used



PATTERNS FOR MAKING DINING ROOM CHAIRS



PATTERN FOR MAKING BUFFET



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FURNISHING THE DOLL HOUSE

(Continued from Page 220)

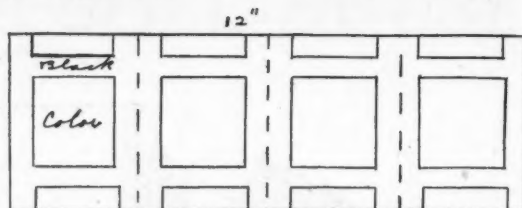
round leg of table. Cut down from top $\frac{1}{2}$ inch on all folds. Paste to center of table underneath. Cut $\frac{1}{2}$ inch up on all folds. Spread apart. This helps table to stand up.

Cut paper doily for centerpiece.

Buffet—Black paper. Fold on dotted lines, cut on solid lines. Paste. Use tin-foil for mirror at back. Cut paper doilies for top of buffet. With pencil draw in doors and drawers.

Dining Room Chair—Make four chairs alike from black paper and follow the same directions as for the kitchen chairs illustrated in patterns shown herewith. Use paper size 6x6 inches.

Screen—Use black paper, size 12x4 inches. Fold short edges together. With closed edge at the right, fold upper



PATTERNS FOR MAKING SCREEN

left edge to meet the middle crease. Fold remaining left edge back to middle crease. Without opening and beginning at lower edge about $\frac{1}{2}$ or $\frac{3}{4}$ inch from side edge cut out oblong 2x $\frac{1}{2}$ inches. Beginning at top edge, cut out oblong the same. Open. Panels may be made from colored paper and designed.

THE GIFT OF THE CORN

Willis N. Bugbee, Syracuse, N. Y.

An exercise appropriate for use in corn clubs, at corn exhibits, for Thanksgiving, or for any harvest festival.

Twelve characters are required to present the play, but any larger number may be used. The costumes are easily arranged. They include Indian, Colonial, farmer, farmer girl, miller, housewife and darky mammy costumes. The stage should be well decorated with ears of corn, corn stalks, pumpkins, etc.

A lively tune is played by the pianist as the older ones march upon the stage. A more or less elaborate march may be executed, marching back and forth across stage, circling, zigzagging, etc., as desired. All form in line across stage, facing audience.

All recite—

We've come to tell you the story true
Of the golden Indian corn,
That gathers unto itself the gold
From the golden sun of morn.
Its praises we will ever chant;
Its glories we will sing
For it brings us wealth and it brings us health,
And 'tis ever the harvest king.

(Ears of corn, meal, johnnycake and hoe cake may be shown to audience as verses are recited, if desired.)

Indian—

Big Injun folks are we, Ugh! Ugh!
Big Injun folks are we.
We hunt and fish in the forest deep,
Where all is wild and free.
The Squaw she stay and plant the seed
And make the corn to grow,
For the Injuns were the first to raise
The Injun corn, you know.

Colonists—

We are the people who sailed away
From lands across the sea
To make our homes in America,
The home of the brave and free.
The Indians taught us many things
We had not known before;
They gave us the precious gift of corn
From out their scanty store.

Farmers—

We are the farmers who till the soil
And raise the corn for you,
'Tis used as a food to fatten the stock
And as food for people, too.
The gift of the Red Man to the White,
So many years ago,
Is billions of times as great today,
And each year sees it grow.

Huskers—

We are the maidens who husk the corn
When 'tis ripened in the fall,
And a merry task it is for us—
The merriest task of all.
We strip the husks from the golden ears
And toss them on the pile,
And who shall find a red ear first
Will fortune on her smile.

(Shows red ears of corn to audience.)

Millers—

We are the millers so jolly and gay,
We're busy all day long,
And as we grind the farmers' grain,
We sing our merry song.
Our mill wheels turn around and round,
In the waters of the Dee,
To grind the corn into golden meal,
As fine as it can be.

Housewives—

We are the housewives, as you see,
We're always clean and neat.
We make the meal into johnny cake
For the boys and girls to eat,
And if perchance we've any left
We place it on the shelf.
If you would choose a hearty dish
Just try it for yourself.

Mammy—

I is a mammy from de souf,
Now what yo' s'pose I'd do
Wif my ol' man an' de darky folks,
An' de pickaninnies, too,
If dey wa'n't no co'n an' dey wa'n't no meal
Fo' de hoe cake big an' roun'?
I bet yo'd hear in de cabin dere,
A mighty mou'nful soun'.

All—

Such is the story of the corn
As told this day to you,
And which, if you'll investigate,
You'll find is very true.
(Sound of children's voices outside.)
Ah, here come the lads and lasses gay,
Their voices now we hear.
The young and old rejoice alike
When harvest time draws near.

Cornstalk Army—

(All retreat to rear of stage. A lively marching tune is played by the pianist. Enter children to represent a cornstalk army, as follows:)

1. Boy or girl holding cornstalk, to the top of which is attached a flag.

(Continued on Page 224)

A PILGRIM PLAY FOR CELEBRATING THE 300th ANNIVERSARY OF AMERICA'S ORIGIN

Laura Rountree Smith

SCENE 1. ON SHIPBOARD

(The ship constructed of pasteboard, with a sheet for a sail, is the only stage decoration, and the characters stand back of the ship.)

Father Time (with an hour glass)—

See the sands of Time are flowing,
Pilgrims hail! All hail!
By the hour-glass Time we're knowing,
The Mayflower soon sets sail.
Good bye, good bye, we've said before,
As we press on to a foreign shore,
Perchance we will return no more,
Pilgrims hail! All hail!

Miles Standish—

With hopes and fears, with smiles and tears,
We'll bravely travel down the years.

Goodman White—

We'll form a colony, 'tis true,
For every one there's work to do.

Goodman Hopkins—

We'll build new homes and work and pray
And live our lives in our own way.

Priscilla—

The spinning wheel with familiar sound
And humming tune will soon turn round.

Humility—

Oh, native home, good bye, good bye!
Our fate in this new land we'll try.

Desire—

Hope shall guide us on our way,
Journeying onward day by day.

(Children in sailor costume come forward, go through a short drill and sing, tune, "Lightly Row"):

Far away, far away,
Pilgrims travel on today.
Far away, far away,
Pilgrims, if you please.
Mayflower is a gallant craft,
As we man her fore and aft,
Far away, far away,
Sailing o'er the seas.
Sailor boys, sailor boys,
On the ocean like to roam.
Sailor boys, sailor boys,
Searching a new home.
In 1620 we will land,
Bravest little Pilgrim band.
Sailor boys, sailor boys,
Merrily we come.

(The characters in the ship place their arms on each other's shoulders, rock to and fro. They may enter into any little dialogue or recitation, and the girls then sing to the tune of "Twinkle Little Star," swinging arms to and fro):

Sailing, sailing o'er the seas,
Oceanus, if you please.
Time to close your sleepy eyes,
Stars are peeping in the skies.

Peregrine rock low and high,
While we sing a lullaby,
O'er the waters shadows creep,
While the babies fall asleep.
Lullaby and pleasant dreams,
Softly now the moonlight gleams,
In your cradles as you lie,
Mother sings a lullaby.

A Prophet—

As it is ever my business to dream dreams, in 300 years

I see visions of great things done, begun by the Pilgrim Fathers, all the hardships forgotten, all the trials past, a sturdy race shall spring up to bless the earth. I see the new race form a colony and increase in numbers. I see them celebrate Thanksgiving Day. I see them also marching under a new flag they call "The Star Spangled Banner."

(The curtain falls, two screens are withdrawn to show a large flag. A voice recites behind the scenes):

I'm the Star Spangled Banner, you know, the tune,
I hope you'll learn my words all soon.
To America I truly belong,
Do you know my words? Do you know my song?
The Star Spangled Banner in song and rhyme,
Is beloved by all in every clime.

(The chorus of "The Star Spangled Banner" is sung behind the scenes.)

SCENE 2

Priscilla sits by a spinning wheel (or a picture of one).

Turning gently round and round,
Spin, spin, spin.
With a pleasant whirring sound,
Spin, spin, spin.
Making garments neat and warm,
To keep us all from winter's harm.

Hear the pretty spinning wheel,
Sing, sing, sing.
Watch the little active reel,
Sing, sing, sing.
Merry is the heart 'ere long,
When we cheer our work with song.

John Alden—

Priscilla, known in song and rhyme,
Busily working all the time.
The friendly Indians have come,
They help us all to build a home.

Priscilla—

Why is Squanto so friendly, do you know?
Tell me, pray, before you go!

John Alden—

To England once he was taken, you know,
Kidnapped so many years ago,
In history we find it so.
He met the English, learned their ways,
And kept his love for them all his days.

(Priscilla and John Alden now go through any old-fashioned dance. Enter all the characters of the first scene.)

All—

The Pilgrims know where there's a will there's a way,
Hail! Hail! Hail!
So, we'll celebrate our first Thanksgiving Day,
Hail! Hail! Hail!

Song (Tune, "America")—

A tuneful song we raise,
Our hearts are full of praise,
Thanksgiving Day!
Long let the echoes ring,
While songs of praise we sing,
Grateful for everything,
Thanksgiving Day!

SCENE 3

(A table set on the stage, surrounded by the Pilgrims and Indians, and a dinner served in pantomime will be very attractive, followed by a short program.)

The Prophet—

Many distant things I see,
But I can't tell how great you'll be.
The hours pass on with flying feet
While songs of praises we repeat.

Three cheers for the Mayflower of 1620,
Three cheers for Thanksgiving Day with plenty,
The children pass on, to me they seem
Like moving pictures in a dream.

The Pilgrim Lasses—

We're the Pilgrim Lasses of long ago,
And very good cooks are we.
We'll sing for you before we go,
A right merry company.
Pilgrim Lasses in cap and gown
Very sedately come to town.
Pilgrims already of great renown
On Thanksgiving Day walk up and down.

The Horn of Plenty—

The Horn of Plenty again I bring,
As I travel on my way.
I'm very happy, I sing and sing
On Thanksgiving Day.
Thankful for the fruits and grains,
Thankful for the sun and rains,
Thankful, too, for all our gains,
Upon Thanksgiving Day.

An Indian Dance by little boys, or any drill by boys in Indian costume is effective here.

"The Red, White and Blue," by three girls with colored bonnets, carrying flags.

All—

'Tis 1920, the year of plenty,
Different quite, from 1620.
We carry a different flag, 'tis true,
Red, white and blue, red, white and blue.

Red—

For the red stripes I'm thankful, I will say,
Every year on Thanksgiving Day.

White—

I love the white folds, may they wave away,
Every year on Thanksgiving Day.

Blue—

May the stars in the blue cast a radiant ray,
Every year on Thanksgiving Day.

All—

'Tis 1920, the year of plenty,
Different quite from 1620.
But we are loyal Pilgrims, too,
Red, white and blue, red, white and blue.

Pumpkin Boys (with lighted Jack O' Lanterns)—

All—

We're the Pumpkin Boys,
With mirth and noise
And Jack O'Lanterns we play.
We're the Pumpkin Boys,
Quite fond of noise
Upon Thanksgiving Day.

First—

What if, of us 'twas ever said,
Ha, ha, ho, ho, he's a Pumpkin head!

Second—

What if you or I were not very bright
But only shone by dim candle light?

Third—

Would you sit on a post while we go by?
Or would you like to be a pumpkin pie?

Fourth—

If I were a pumpkin I'd run away
Every year on Thanksgiving Day.

All—

Who are we? Who are we?
Pumpkin boys, as all can see.
We march away, but this we say.
We dearly love Thanksgiving Day.

Pilgrim Song (Tune, "Long, Long Ago")—

(The Pilgrims march slowly at back of the stage, several times in their quaint costumes, and finally line up in a semi-circle as they sing.)

Pilgrim Song—

We left old England, you very well know,

Long, long ago, long, long ago,
And in the Mayflower we rocked to and fro,
Long, long ago, long ago,
When for America we all set sail,
Stout-hearted, for we must weather each gale,
In Pilgrim hearts there was no word like fail,
Long, long ago, long ago.

So, for our harvest we met to give praise,
Long, long ago, long, long ago,
And on Thanksgiving a song we did raise,
Long, long ago, long ago.
Hail to our country, the land we adore,
Hail to the colors we love more and more.
Sing then the praises we offered before,
Long, long ago, long ago.

(A very pretty little closing number will be a folk-dance by small children in rainbow colors, who dance and recite):

We are the hours, we dance and sing,
We're thankful, too, for everything.
Old Time is swiftly on the wing,
We are the hours, we dance and sing.

(At the close they kiss their hands to the audience and skip off.)

THE GIFT OF THE CORN

(Continued from Page 222)

2. Boy with pumpkin drum, hung from shoulder by means of bands or straps. If desired, a small toy drum may be inserted inside the pumpkin, and an ear of corn used for drumsticks.

3. Boy with fife or trumpet decorated with corn leaves.
4. Boys or girls with long cornstalks held over shoulders, to imitate guns.

A pretty march may be executed, after which they form in line at front of the others.

Corn Song—

(All now join in singing portion of Whittier's "Corn Song," to tune of "Auld Lang Syne.")

"Heap high the farmer's wintry hoard!
Heap high the golden corn!
No richer gift has Autumn poured
From out her lavish horn!

"Let other lands, exulting, glean
The apple from the pine,
The orange from its glossy green,
The cluster from the vine.

"We better love the hardy gift
Our rugged vales bestow,
To cheer us when the storms shall drift
Our harvest-fields with snow.

"Then let the good old crop adorn
The hills our fathers trod;
Still let us, for his golden corn,
Send up our thanks to God."

(Curtain)

(Book rights reserved by the author.)

A CHILD

A child am I, yet in me lies
Part of the future of the race.
A child, in whom the good and ill
Of ages past have left their trace.

A child—with right to dream and play;
To grow just as God's flowers do.
A child—look deep within my eyes
And you can read God's message true.

Protect me now, that I may keep
The Flag of Freedom floating high;
Protect me—that the altar fires
Of Truth and Justice may not die.

Protect me, for the Master said:
"Let little children come to Me.
And ye, whate'er ye do to them,
Ye do it also unto Me."

Protect me, ye of larger growth,
Hear my appeal; please take my hand
And lead me safely through the days
Of Childhood into Grown-up Land.
—Olive G. Owen.

AN ANALYTICAL STUDY OF SELECTED POEMS.

II.

Trees.

By Joyce Kilmer.

The study by Sister Miriam, O.M.

TREES.

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.
—Joyce Kilmer in "Trees and Other Poems."

The Study.

Form and Content. This charming descriptive song lyric more than any other poem of his made Joyce Kilmer's fame as a poet. Marguerite Wilkinson, in her admirable anthology, "New Voices," gives it merited praise when she refers to it as "a poem of worship, the best known of his poems, and one of the most beautiful things he ever wrote." She adds: "A poem, surely, is one of the noblest of the works of man, and yet, to this young Catholic poet, the genesis of a poem is nothing in comparison with the growth of a tree. While a number of Joyce Kilmer's poems mean more to Catholics than to other readers, 'Trees' is a poem that appeals to all men and women who have been humbled and made reverent before the beauty of the natural world."

Mood. The tenderness and serenity of the mood emphasize the author's sincerity. He loves trees, otherwise he could not have written of them as he did. A religious touch is given the mood by the use of the name of God, and by the figure—"lifts her leafy arms to pray."

Movement. The double rhythm with rising movement gives a general impression tending to be grave and conclusive. The movement is easy and graceful for the phrasing coincides with the meter. There is a stateliness about the lines wherein the spondee is substituted. Rimming couplets are easy to remember—so one reading was sufficient for us to carry away:

"Poems are made by fools like me,
But only God can make a tree."

Tone-Color. The word tree occurs no less than five times. It is a poetical word and therefore its repetition enriches the lyric poetically. Initial alliteration is rare: looks, lifts, leafy; her-hair; lain, lives—but one may discover the secret of the musical sweetness and smoothness of the verses by counting the liquids they contain. The melodic effect of this delicate internal alliteration accounts for the alluring lyrical attractiveness of "Trees." The meter of these closed couplets is iambic tetrameter. The rhymes are single and perfect.

Progression and Proportion. The proportion is perfect. The introduction in the first couplet is followed by the descriptions which intensify the thought by accumulated details; then the conclusion gives the reason why the tree is lovelier. This conclusion, by the way, is a phrase that will live. That the progression is imperfect we do not realize until we have analyzed the poem. Then we wish to replace the third couplet since the implied comparisons are as follows:

- (1) to a child;
- (2) to a contemplative religious (who else looks at God all day?);
- (3) to a beautifully coifed woman; and
- (4) to a wife, or friend.

On second thought we conclude that the poet could not have done better than place the religious-tree near the child-tree. The writer prefers the following outline, but even in it is to be noted a defect in the progression, namely, no reference to the tree of autumn.



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ADDRESS

Emma Watkins

State University of Iowa

IOWA CITY, IOWA

Introduction. A tree is lovelier than a poem.

Description. The tree in spring.
The tree in summer.
The tree in winter.

Conclusion. The reason why the tree is lovelier.

Style. If it is ever true that *Le style c'est l'homme*, it is in the case of Kilmer's "Trees." The style is simple, direct and attractive. Just as Mr. Kilmer by interweaving with his exacting duties the golden thread of a pure intention and the precious grace of Holy Communion, made of each day a tapestry worthy of Heaven, so here by weaving the love of nature and the magic of melody with every-day words he has produced an exquisite work of art.

Diction. The suggestive word-painting used in ascribing personal attributes to the tree invests it with interest. Not any of the words belong solely to poetic diction. "Fools" is anything but poetic, but its use here does not displease us; on the contrary, it helps to charge the last couplet with significance.

Comparison. A number of songs have been inspired by "that silent but eloquent gift of God—the tree." Henry Ward Beecher in "Nature" says of the tree:

"Of all man's works of art, a cathedral is the greatest. A vast and majestic tree is greater than that."

More strikingly like Mr. Kilmer's figure is this one of Alexander Smith in "A Life Drama":

"The trees were gazing up into the sky,
Their bare arms stretched in prayer for the snows."

Theodosia Garrison expresses "the road-weary traveler's view of trees":

"The kindest thing God ever made,
His hand of very healing laid,
Upon a fevered world, is shade.

This is God's hospitality,
And whoso rests beneath a tree
Hath cause to thank Him gratefully."

Antoinette Patterson prettily personifies her favorite trees in this pleasing gem:

From a Window.

A winter evening, but the frozen land
Presents one cheerful picture; there below,
Shaking as tho with laughter, poplars stand,
And warm their fingers at the sunset glow.

Estimate. This exquisite poem alight with Joyce Kilmer's strong pure faith shows the delicacy of touch observable in all his poems. His simplicity and his love of the common things of life bring him close to "the masses whose lives need most the consolation of poetry." A love of Nature argues, or should argue, a love of Nature's God; it does in the case of Kilmer, for he mentions twice, in this short lyric, the name of God and makes the trees to pray. Is it any wonder he said he was not ashamed to offer it to our Blessed Lady? True knight of hers he was!

WHY I LIKE TEACHING.

Teachers, principals and superintendents from 32 states submitted essays on **Why I Like Teaching** in the contest conducted among summer school students by the Institute for Public Service, New York City. Supt. John Dixon of Columbus, Wisconsin, summer school student at the University of Wisconsin, won the first prize of \$25; Miss Elizabeth Pardee of New Haven, Connecticut, student at Columbia, the second prize of \$10; and B. Witkowsky of Brooklyn, New York, the third prize of \$5.

First Prize

WHY I LIKE TEACHING.

Supt. John Dixon, Columbus, Wis.

I like teaching because I like boys and girls, because I delight in having them about me, in talking with them, working with them, playing with them, and in possessing their confidence and affection.

I like teaching because the teacher works in an atmosphere of idealism, dealing with mind and heart, with ideas and ideals.

I like teaching because of the large freedom it gives. There is abundance of room for original planning and initiative in the conduct of the work itself, and an unusual time margin of evenings, week-ends, and vacations in which to extend one's interests, personal and professional.

I like teaching because the relation of teacher to learner in whatever capacity is one of the most interesting and delightful in the world.

Teaching is attractive because it imposes a minimum of drudgery. Its day is not too long, and is so broken by intermissions, and so varied in its schedule of duties as to exclude undue weariness or monotony. The program of each school day is a new and interesting adventure.

Teaching invites to constant growth and improvement. The teacher is in daily contact with books, magazines, libraries, and all of the most vital forces of thought and leadership, social and educational. It is work that stimulates ambition, and enhances personal worth. There is no greater developer of character to be found.

Also, teaching includes a wide range of positions and interests, extending from kindergarten to university, covering every section where schools are maintained, and embracing every variety of effort whether academic, artistic, industrial, commercial, agricultural or professional.

There is no work in which men and women engage which more directly and fundamentally serves society and the state. Teaching is the biggest and best profession in the nation because it creates and moulds the nation's citizenship. It is the very foundation and mainstay of the national life.

And now at last the teacher's work is coming into its own. From now on, the teacher will be adequately paid, and accorded the place which is rightfully his in the public regard.

The TRUE TEACHER is, and may well be, proud of the title, for his work is akin to that of the Master Builder, the creation of a temple not made with hands.

Second Prize

WHY I LIKE TEACHING.

Elizabeth Pardee, New Haven, Conn.

Before choosing any profession as a life work the advantages it offers, and the disadvantages to be encountered, should be considered. In every career one finds both. I like school teaching because I believe that, more than in any other profession, the advantages accruing far outweigh the objections.

I have an inquiring mind, a thirst for knowledge, a desire constantly to try out in practice the ideas found in books; in other words, to reduce to a scientific basis the theories that I think ought to work for the improvement of the rising generation. And nowhere is the opportunity afforded as in the school room.

There, too, is offered the most interesting study in the world,—the development of the human mind.

The work cannot become monotonous or routine, for each day brings new problems. And for every subject presented there are almost as many different mental re-actions as there are minds.

Another reason for my preference for teaching is found in the fact that longer vacations are given than in any other profession. The teacher has time and opportunity to seek new scenes; to rest and relax; as to follow courses of study at some summer school, under inspiring and enthusiastic professors who re-arouse zeal and ambition. And in addition to the ten weeks' vacation in the summer (the usual business position affords three) there are the Christmas and Easter holidays that give time for pause and re-adjustment at just the seasons when one feels this need, though people engaged in other lines of work are usually busiest at those times.

Again: the compensation (under the salary increase given in almost all parts of the country recently) compares favorably with that afforded to women in other professions. Experience has shown that the brilliant woman, here as elsewhere, wins recognition, financial and otherwise; and in no field is there greater opportunity for the development of initiative.

Finally: if we believe that the greatest among us is he who serves best, we find in the teaching profession an opportunity for all of us to achieve greatness. I believe that no one,—neither the parent nor the pastor,—fills, under our present scheme of life, so useful a place in society as does the teacher. He or she not only teaches "reading and writing and 'rithmetic," but is called on to supply instruction in morals, manners, and training that children should get in the home, but in many instances do not receive from their busy or careless parents.

Third Prize.

WHY I LIKE TEACHING.

B. Witkowsky, Brooklyn, N. Y.

I shut my desk and looked around the large, pleasant office where I had spent so many happy though busy and warm hours in that hot Washington of the summer of 1918 and asked myself why I was giving it all up, why I was going back.

I came to Washington and joined the ranks of those stenographers and typists summoned by Uncle Sam to handle the tremendous correspondence and clerical work which were as essential "over here" to winning the war as soldiers, ammunition, food, clothing, etc., were effective "over there."

I was done with teaching forever, with its small monetary return and resultant discomforts, its lengthy vacations when it was essential to toil in other fields to eke out a scanty existence. And, now, in spite of it all, I am going back. "Once again, I asked myself "Why?"

The answer came to me in a vision of flashing eyes, smiling lips and bright faces. They were the magnets drawing me back. To what? To feel again the joy of teaching boys and girls, to see the light of understanding dawn in mischievous eyes, to feel the triumph of "getting things over," to hear once more the confidences of hopeful youth, to know again the joy of guiding offenders into the path of right. Small wonder that I missed these thrills in the commonplace of office routine.

And the small monetary return? What had become of that? I would return in spite of it secure in the thought that the American people would finally recognize the importance of education in counteracting the effects of Bolshevism, I. W. Wism and internationalism and would signify their realization by granting to the teachers a remuneration in keeping with the professional nature of their work.

This importance has been recognized and an increase granted sufficient to make teaching a profession which offers leisure, opportunity for culture, for travel, for intercourse with the most brilliant minds in lecture hall, the most talented on stage and concert hall and a background of education which will enable appreciation and enjoyment. Are not these to be coveted?

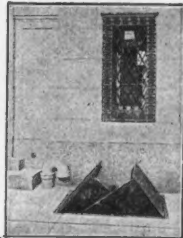
(Continued on Page 231)

TIME-AND-MONEY- SAVING ASH REMOVAL WITH A G & G TELESCOPIC HOIST

IN CONNECTION WITH THE G&G SIDEWALK DOORS WITH SPRING GUARD GATES



View of Hatch. Sidewalk Doors closed and automatically locked.



As hoisting head is raised Sidewalk Doors automatically open — alarm bell rings.



Doors opened and automatically locked. Operator ascending iron ladder to sidewalk.



Operator hooking (unaided) a G&G Standard Hoisting Can with Swing.



Operator "hooking" a G&G Standard Hoisting Can with Swing Ball.



Raising filled can without leaving sidewalk.



Swinging hoisting head (on ball-bearings) to deposit can on sidewalk. Can pushes gate open.



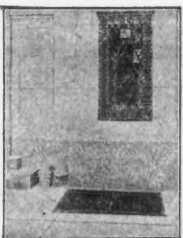
Filled cans raised and deposited on sidewalk without lifting. Gate automatically closed.



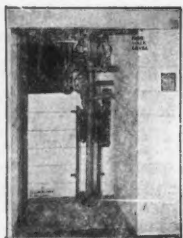
Lowering empty cans to cellar. Hoisting handle does not revolve. Operator descends by iron ladder.



As hoisting head is lowered, doors automatically close—alarm bell rings.



Sidewalk doors closed and automatically locked.



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Illustrations show installation of Model A Hoist at The Bank of Long Island, Long Island City, N. Y. The G&G Telescopic Hoist was investigated and approved March 24, 1915, and June 10, 1920, by Investigating Committee of Architects and Engineers.

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A COMPARATIVE STUDY OF LANGUAGES.

By THOMAS O'HAGAN,

M. A., Ph. D., Litt. D. (Laval), L. L. D. (Notre Dame),
Member of the Authors' League of America.

I.

Language Study.



Dr. Thomas O'Hagan

and intellectual intercourse render it imperative that the people should know, at least, two languages in addition to their mother tongue.

In Europe the best linguists are to be found in the following countries in the order of merit named: Russia, Switzerland, Holland and Germany. Russians of the upper class often speak three or four languages and speak them well. Many think that the reason why Russians acquire foreign languages so easily is because their own mother tongue is so difficult. This, however, is not the reason. In a Russian family it is not an uncommon thing to find an English nurse and a French or German governess. Thus the Russian children acquire, at the same time, their maternal language and probably French and German, or French and English. In the case of Switzerland, French, German and Italian are the official languages of the country; and the Swiss people, being very

practical as well as very industrious, readily apply themselves to the attainment of these languages for purposes of livelihood.

In Holland, while its people are not like those of Switzerland, nationally speaking, made up of three or four races, with distinct languages, among whom there is necessarily continual social and political intercourse and converse, they have in close proximity England, Belgium and Germany; and a free intercourse with these three countries demands a knowledge of English, French and German. In Germany excellent and extended courses covering from five to seven years are given in English and French, in the Gymnasiums, which correspond to the Lyceums in France or to our American Colleges with highest and best traditions. In addition to this, it was customary before the great war for thousands of German students to attend the summer courses in the French universities to perfect their knowledge of French; and not a few of them, with a view of becoming professors of English, used to attend also the courses at Oxford and Cambridge universities. Even when the bitterness of the late war was destroying the amity of nations, German boys could be seen carrying their English books to school in Berlin, while we Canadians and Americans were busy driving German out of our schools and colleges.

In estimating the importance of any modern language we should keep in view the significance of the people speaking it, as well as their share or part in the development of modern civilization, the intrinsic value of their literature as a contribution to the valid learning of our times, and the practical use of the language in commercial and other national intercourse. Judged by these, it must be admitted that French is by far the most important language in the history of modern civilization. French, too, is the language of scholars throughout the world as well as the language of diplomacy. Nor should it be forgotten that one cannot judge of the value or importance of a language by the number who speak it. If the value of a language were based upon the number who speak it, then would the Russian language take precedence of almost all others.

It is difficult to estimate the exact number who speak

the different leading modern languages of the world today. It is considered that about 170,000,000 speak English; 120,000,000 speak Russian; 95,000,000 speak German; 80,000,000 speak Spanish; 60,000,000 speak French, and 40,000,000 speak Italian. But of all these languages the one most widely spoken, as an acquired tongue, is decidedly the French. It is practically the only foreign language studied in Spain, Portugal, Austria and Roumania; and takes precedence of English in Italy, Germany and Russia. It prevails along the whole northern coast of Africa, and is spoken at Cairo, Constantinople, Athens and in many of the great centers of the Orient. In South America, in centres of scholarship, but not of commerce, it takes precedence of English.

Now, nobody will deny, too, the wealth behind French literature. In the departments of Poetry, and Fiction, we think English literature is decidedly richer, but in Criticism, Philosophy and History, France is immeasurably ahead of England. In the world of the drama the English theater has but one rival and that is the theater of Spain.

There is one department in which German literature surpasses all others. Germany possesses the richest body of lyrics found in the literature of the world. Neither England nor France is a nation of song. Germany leads the world in song. Then comes Scotland and Ireland. German scholarship surpasses that of any other country, too, in its translations of great and valuable works written—it may be in Russian, Dutch, Norwegian, Italian, Spanish, French or English. Our age being eminently a practical, inventive and scientific age, there is scarcely such a thing today as culture for the sake of culture. So we are everywhere breaking with the past. Greek and Latin are being banished from our curricula for the dollar-breeding studies of the day that train the hand and the eye but do not touch the heart nor make for culture.

Scholars who have today turned their backs upon the old humanities forget that a classical education does not mean Latin and Greek alone. As a writer tells us, it means scholarship with its passion for accuracy, discipline of taste and training in form and order. It means intimate study of all that is best in what has come down to us from the greatest minds of two great races.

Two great changes must take place in the teaching of languages in America, if we would hope to accomplish anything. First: we must start out with the purpose of acquiring—mastering a language and not with that of fulfilling the demands of a course for a degree. With this object in view the time devoted to the study of languages in our schools and colleges should be extended. It is simple folly to believe that three or four years in a high school or college, with three recitals a week, will give a boy or girl any substantial grasp or knowledge of Latin, French, German or Spanish. At the very least, in order to accomplish anything, the course should not be less than from five to seven years. By beginning the study of languages earlier this extended course could be completed at the age of eighteen. And, furthermore, the serious study of Latin, French or Spanish demands that they should have a place in the class recital every day.

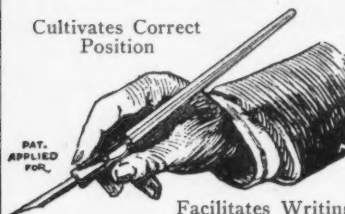
As to the qualifications of the teacher, he should be something more than a syntax-drilled parrot or translator. He should have an absolute command of the language, and by deep scholarship and study be able to create the atmosphere and background, whether it be of ancient Rome, France, Germany, Italy or Spain. To know French one should be acquainted with the life, history, literature and institutions of France. Less emphasis should be laid upon grammar and translation, and more upon pronunciation and vocabulary. Indeed, a language is known only to the extent that its vocabulary has been mastered. Of the five spaces in the week set aside for the study of a modern language we would allot but one to grammar, two to vocabulary acquirement; and two to conversation—this for the first three years. Then the other two or three years could be devoted to the translation of French authors and French composition—always remembering, however, that nothing but French should be used by either teacher or student in the classroom.

Again, in the study of Spanish for example, there should be a small and well selected reference library of books

(Continued on Page 230)

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NEWS NOTES OF INTEREST.

At Rock Castle, Va., the success of Catholic endeavors to provide for negro youth of the south a good industrial education is shown in St. Emma Industrial and Agricultural College. It was founded in 1885 by General and Mrs. Edward Morrell of Philadelphia. Friends of the school point out that in the twenty-five years of its existence it has never solicited a contribution, and this notwithstanding that it has not enjoyed exemption from taxation.

In the coming presidential campaign, as for the first time in history, two newspaper publishers are pitted against each other for the chief executive of the Union, and election of either Gov. Cox or Senator Harding means that the presidential chair will be filled for the first time by a practical newspaper man.

The Rev. Chas. L. O'Donnell, C.S.C., has been elected provincial of the Congregation of the Holy Cross in America. Father O'Donnell is one of the professors at Notre Dame University. Six priests and brothers have been ordered to Bengal by order of the general chapter.

Responding to the call of the Rt. Rev. John N. Taconni, bishop and vicar apostolic of the Honan Province in China, two hundred Sisters of Providence of St. Mary's of the Woods in Indiana are preparing to plant the standards of Catholic education among the higher caste children of China.

The initial gift for the rebuilding of the home of the Sisters of the Incarnate Word, of Corpus Christi, Texas, was \$2,500, made by the American Red Cross.

The French-Canadian Congress, recently held at Saskatchewan, unanimously voted to appropriate \$50,000 for a classical college for the diocese. This is the only strictly French Catholic Classical College in the northwest.

In Cleveland, announcement has been made of the opening of a college course which will constitute the immediate preparation for the seminary studies required of young men preparing for the priesthood. The new institution will be known as St. John Preparatory Seminary and will be officially accredited to St. Mary Seminary in Cleveland.

More than nine hundred students are enrolled at the Catholic University of America for the year 1920-21. Five hundred lay students, three hundred ecclesiastics and one hundred students in the Catholic Sisters' College make up the largest registration in the history of the institution. This does not include the 375 young women registered at Trinity College. The freshman class has 200.

Catholics universally will rejoice to learn that the Protestant churches finally have come to an understanding of the words of Jesus Christ. "Without me you can do nothing" as applied to education. Almost every Protestant magazine and periodical has agreed that religious instruction must be given—and must be furnished by the state in the public school.

The promotion of the cause of an American for the honor of canonization was considered at the annual meeting of the Hierarchy in September. At the last general conference, held a year ago, Cardinal Gibbons was requested to convey to the ecclesiastical authorities at Rome the unanimous desire of the American Hierarchy for the canonization of Mother Elizabeth Seton, foundress of the Sisters of Charity in the United States. Cardinal Gibbons announced he had placed the matter in the hands of Cardinal Vico, secretary of the Congregation of Rites.

A major seminary, commensurate with the importance of the archdiocese of New Orleans, whose students heretofore have been obliged to go outside the archdiocese to complete their education, is being planned by Archbishop Shaw, and a campaign to raise funds for erecting the institution will be inaugurated shortly.

St. Vibiana's Cathedral school at Los Angeles was entered by burglars, who backed a truck up to the school door and removed two pianos, seventy chairs, a typewriter and goods valued at \$2,000. The thief is supposed to be a man named Blakely, who said he was a student of Notre Dame University and working during his vacation. Blakely was arrested and the articles recovered in a second hand store two blocks away.

Poland is contemplating expenditure of 300,000,000 marks for new school buildings and the improvement of her school system generally. Before the war, under Russian rule, it is estimated that only about one-sixth of the children of Poland attended the schools where Russian was taught exclusively. Since Poland became a republic, it is figured that the school attendance has increased until at least half the children are now attending institutions of learning of some kind.

Bible reading in the Atlanta, Ga., public schools, decided upon by a large majority at the July primary election, is to be carried out for ten minutes each day under the direction of the board of education, beginning with the fall sessions. The board selects all texts and portions to be read and will designate special teachers for the reading, which will start at 8:30 a. m. The roll will not be called until after the reading, which will be the first exercise of the day and children not present shall not be marked tardy.

The cost of paper is rising so rapidly that the London education authorities are alarmed over their school stationery accounts. To the tentative suggestion in certain quarters that the children return to the old-fashioned slate, the English educational journals register protest.

Few art treasures in America have a more interesting history than the Van Dyck painting, "Christ on the Cross," which hangs in the Notre Dame art museum and for which the college authorities have repeatedly refused \$100,000 and more.

A COMPARATIVE STUDY OF LANGUAGES.

(Continued from Page 228)

bearing on Spain and the Spanish countries of the world. This would help to dissipate the ignorance that prevails as to the progress and civilization of Latin-American countries. A Year Book will help to throw light on this subject. For instance, it might be well to know that there are 520 newspapers published in the Republic of Argentine, and all but 27 of these are published in the Spanish language. Furthermore, that there are four universities with innumerable colleges in Argentine; and that every teacher in Argentine, after having taught thirty years, may retire with a pension of 95 per cent of his last year's salary.

But the greatest drawback to progress in the study of modern languages is the unscholarly and inefficient character of our teachers. Wherever there is one amongst them who has a fine speaking knowledge and command of the language which he teaches, in almost every case, notwithstanding the conditions under which he is forced to teach, the students under his guidance make rapid progress. In this connection we would commend the exaction that obtains in Scotland: that every teacher of a modern language must spend at least a year in study in the country where the language is spoken.

For the easy and unconscious acquirement of an everyday vocabulary, in a language, we would further recommend that journals and reviews in that language be accessible to the students in the reading room or classroom. Couple of weekly papers dealing with current events would be quite enough.

Just a word more. Most grammars fail to be simple and explicit enough. They are too much of a treatise and not enough of a text book. You cannot tiptoe a boy or girl into a knowledge of a conjunctive relative or a subjunctive mood. This must come to them through thought development. We would recommend then that the text book used be simple and especially well graded, and that it introduce and explain difficulties in a concrete not abstract way. But remember that in every case the teacher is the true text book. Only from his lips can be learned the true pronunciation of any word, no matter how directive the dictionary may be. We believe, too, in the direct or natural method of teaching languages. This method has long justified its claim to superiority over mere grammar and translation in the schools and colleges of Europe.

Suggested Text Books in Spanish: In this paper we give the titles of Spanish text books that we believe worthy of commendation. In succeeding papers we will discuss text books in French, Latin, German and Italian. As a Spanish grammar, clear, simple and comprehensive, we can recommend the one by C. P. Wagner of Michigan University, published by Geo. Wahr, Ann Arbor, Michigan. A Spanish Grammar for Beginners by M. A. De Vitis and published by Allyn and Bacon, Boston, is excellent for Spanish idioms and is well illustrated and well graded. In its appendix there is a brief treatment on commercial correspondence. This grammar is at present in use in the Toronto University. First Spanish Course by Hills and Ford contains a list of radical changing verbs and irregular verbs, with a Spanish English vocabulary at the end; and it has the advantage of all its definitions and explanations being given in Spanish. D. C. Heath, Boston, publisher. A less pretentious work, Reading, Writing and Speaking Spanish for Beginners, by Margaret Dowling, B. L., published by the American Book Co., has many features to commend it, amongst others its simplicity and admirable grading. For classes in conversation and the concrete teaching of Spanish idioms and verbs in their various moods and tenses I know nothing better than Worman's First and Second Spanish Books, published by the American Book Co., and the Berlitz Method in Spanish. Terry's Short Cut to Spanish discusses Spanish pronunciation in the Latin American countries.

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WHEN WE WERE YOUNG.

Sister Mary Agnes, J.M.

How often we hear on the lips of middle-aged or elderly persons this familiar phrase, uttered with a self-complacent air that seems to proclaim their virtuous superiority over the younger generation. Perhaps we have so used the words ourselves. But let us be frank about it, and consider if it is really true that we were all, without exception, good, polite, and industrious, "when we were young"; if all the boys and girls we knew likewise possessed these fine qualities, and were a marked contrast to all the young people of the present age. I repeat purposely the word "all" for the error of these statements, as in so many other careless assertions, lies in the generality of the assumption and ignoring the exceptions. If it appears to us that the world was vastly better and the young people much more admirable, "when we were young," may it not be explained by the familiar proverb, "Distant fields are always green"? Viewed from the mountain-side, a valley below appears to be one green velvet lawn enameled with beautiful flowers; but the persons wandering through those fields may perceive with the pleasant verdure rough stubble, ugly weeds, and hard stones. Does not our self-love incline us to throw a hazy veil over the errors of our youth and of the companions of our youth while magnifying our good qualities and habits? With a little effort of memory, perhaps we may recall that our parents, or any way our grandparents, made just the same complaint of the degeneracy of the times when we were children and praised the good old days when they were young. And what about their grandparents? Well, they are not alive to give their testimony. But there are signs to indicate that this complaint of present decadence in comparison with the past is by no means new, but has come down through the centuries. Those who have taught some Latin classics to their pupils will remember the conversation between Charmides and his servant Stasimus on this subject in Plautus' comedy of "Trinummus," and the complaint of Stasimus that nowadays the parents obey their children instead of the children being submissive to their parents, as by "the old-fashioned ways of old-fashioned days," which he wishes "were in greater esteem here, rather than these bad ways." As the poet lived and wrote in the second century B. C., we may conclude that this complaint is confined to no particular age or century. Cicero's "Otemporal Omores!" was his mail over the vices of his age. Probably the good old patriarchs before the Deluge, who lived eight hundred or nine hundred years, and who therefore might well be excused for some lapses of memory and idealization of the distant epoch of their youth, uttered the same disapproving sentiments regarding the newer generations. I imagine that the only exceptions were Adam and Eve, who, for obvious reasons, could not quote the times "when they were young."

Of course, preachers and teachers are right in declaiming against abuses; but no good comes of making exaggerated general statements, which the most ignorant person can contradict by merely citing the exceptions ignored by the pessimistic speaker. Moreover, this particular argument, of holding up to children as examples ourselves or the companions of our youth, never impresses them favorably, but has a quite contrary effect. They feel that we are both unjust and illogical. A teacher whose early life was spent in the country, amid simple, wholesome surroundings, is employed in a city school and compares the children living in the city with its numerous temptations, with the young people of a country village; forgetting that "when she was young" there was the same difference between children in the rural districts and those brought up in the noisy, bustling cities. If the young people of today have an unfortunate craze for the moving-picture shows it is absurd to boast of our freedom from that infatuation "when we were young," since that form of amusement did not then exist. But in those early days did we never hear of boys who escaped from home and school to follow a circus company?

The faults of the young people of today are not new in the history of the world. If two brothers now have a quarrel and come to blows in unbrotherly fashion we

may recall that a serious enmity arose in the first family when Cain killed his brother Abel.

Of course, we do well to reprove our girl pupils for any excessive vanity they may display; but let us remember that vanity is not exclusively a modern fault; we read in the Bible of a similar tendency in women from the earliest times. Aaron, to make a good-sized golden calf, was able to gather a sufficient quantity of earrings, bracelets, etc., with which the Hebrew women adorned themselves in the desert—observe, in the desert. The Scriptures fail to tell us what finery they put on when they reached the Promised Land, but we can surmise. Students of Roman history know the story of the vain and covetous Tarpeia who betrayed her country for a heap of golden bracelets and was deservedly crushed under the pile. Could any of our young girls emulate Queen Elizabeth, who is said to have left, on dying, a thousand dresses in her wardrobe, while her portraits represent her as decked out in as many jewels as a Hindoo idol. Some of my readers may remark on the futility of multiplying examples of feminine vanity. Quite true; so I will merely suggest the question: What man today would care to walk from his home to his office in the brilliant masculine attire of the same Elizabethan period?

So with other weaknesses and vices which we rightly deplore. If some children today are disrespectful to their parents, so was one of the sons of Noe.

These examples are not given to excuse the commission of faults in the young people of today, but to show that human nature has always been the same since the unhappy fall of our first parents; they left to their posterity the tendency to evil which every generation has had to fight against. Our Savior declared that there would always be scandals; the Church has always had its reformers—which fact presupposes that reforms have always been necessary. By protesting against the spirit of the age instead of against the spirit of evil, we furnish young people with the excuse which they are so ready to give, "Every one does it." On the contrary, we should make them feel their personal responsibility, since each one has his free will and sufficient grace, if he will but make use of it, to combat both his evil inclinations and the evils of his time and surroundings. The same school at Athens produced Julian the Apostate and St. Basil as also the latter's friend, St. Gregory of Nazianzus; they had the same instruction, the same environment; yet one became a renegade, the two others, distinguished saints. St. Agnes remained pure amid the corruptions of the Roman Empire, and St. Catherine of Sienna attained eminent holiness amid the general immorality of the Italian Renaissance. Surrounded by the vices of the Bourbon court and with the worst of French kings for her father, Madame Louise of France was yet able to cultivate the virtues of a Carmelite nun. So with all the saints, with all good men and women. They did not attain holiness because their age and country were holy, but rather because, like St. Paul, they "fought the good fight" and conquered the temptations of their generation.

Let us then brace our pupils for the combat, and make them clearly understand that it depends upon themselves whether they will follow the spirit of the times and yield weakly to their enemies, vice, ignorance, and worldliness, or fight manfully with the courageous ones, and aided by God's grace, gain the victory. The world is probably no worse today than when the luminous cross appeared in the heavens to Constantine, and the divine promise was given, "By this sign, thou shalt conquer."

WHY I LIKE TEACHING.

(Continued from Page 226)

Then, there are the numberless advantages of contact with persons of education who must of necessity constitute the personnel of every school.

For the ambitious advancement beckons on every side, along whatever line one may long to specialize, all fields are open with only one requirement,—proficiency.

To those whom circumstances have placed in need in a declining old age, whither all are bound, a pension soothes the closing years which may be spent in well-earned and independent rest and repose.

To enjoy all these advantages I returned to take up teaching once more and never once have I regretted this step. Teaching is its own reward as all who have taught know only too well.

To those who are about to take up their life work, no better choice could be made than to take up teaching.

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The Third Edition of Canon Sheehan's Masterpiece, "MY NEW CURATE," Dramatized, will come from the press September the first. Although published late last year the sale has been enormous, and the drama has been produced in twenty-two states of the Union, and everywhere with unprecedented success.

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Honor Rev. Secretary of C. E. Assn.

Announcement was made by Right Rev. Bishop Hartley, of the elevation of two zealous Columbus priests to the rank of Domestic Prelate with the title of Monsignor: Rev. Francis W. Howard, LL.D., pastor of Holy Rosary Church, and Very Rev. John H. O'Neill, V.G., pastor of St. Thomas' Church, East Columbus.

Msgr. Howard is the Secretary General of the Catholic Educational Association of the United States, and has by his untiring efforts made it the powerful organization it is today. He helped to organize it eighteen years ago. The Holy Father took much pleasure in giving him this honor for his distinguished services.

Standardize St. Paul Schools.

Five million dollars are being subscribed by Catholics of the Archdiocese of St. Paul to carry into effect Most Rev. Archbishop Dowling's program for developing the educational system under his jurisdiction. Already nearly \$200,000 of the fund has been pledged by the priests of the archdiocese, and it is expected that the entire budget will be complete by the campaigns which are to be conducted in the several districts of the archdiocese by November 7.

Governor Defends Parochial School.

State dictation to parents on the question of what schools they will send their children to is opposed by Governor Frederick D. Gardner of Missouri, according to a statement given out by him as to his opinion concerning the proposed constitutional amendment in Michigan abolishing parochial schools. Governor Gardner replied as follows:

"Personally I am a strong advocate of the public schools. Yet I would be opposed to any amendment of the Missouri constitution providing for the abolition of the parochial schools. This is a great free country of ours and people have a right to send their children to any schools they please or to any church they wish. I should disapprove the idea of the state attempting to dictate to parents as to whether they should send their children to public or parochial schools."

Crowned on Golden Jubilee.

At Emmitsburg, Md., a crown of thorns, overlaid with gold, and emblematic of fifty years' service, was presented to Sister Anselma, local superior of the Franciscan Convent for the celebration of her golden jubilee. Sister Anselma has seen service in many parts of the United States since she entered the order in 1870. A solemn High Jubilee Mass was sung in the convent chapel in commemoration of the jubilee. Sister Anselma is privileged to wear the crown on all festal occasions.

Catholic Summer School for Northwest.

Helena is to be made the summer school for the Catholic Sisterhoods of the northwest. It is announced there that as soon as the new dormitory at Mount St. Charles College is completed, Bishop John P. Carroll, of the Diocese of Helena, will open a standard institution in which the Catholic orders may do their post-graduate work and secure their degrees. At present the Northwest is without such a school and the teachers are obliged to go to Chicago, Washington, Baltimore, etc., to get their degrees.

Standardizing of Chicago Schools.

Standardization of the parochial elementary schools of Chicago with their more than 130,000 pupils is to be effected this year through the work of trained inspectors working in conjunction with and under the direction of the diocesan board of education and aided by an advisory committee of practical educators selected, one each, from the forty-six educational communities of the archdiocese.

The supervision of the schools within the parishes is the latest step of Archbishop Mundelein to bring the Catholic elementary institutions up to the highest level in scholarship and to so perfect the system that all these schools, of which there are several hundred conducted by Sisters and Brothers of many communities, will reach a similar standard and course of work.

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If you are sick, why not profit by the vast experience of Father Mollinger, late of Troy Hill, Pittsburgh, Pa. After graduating from the greatest medical schools of Hungary, Germany and Italy before he was ordained a Catholic priest, he became an American missionary in Western Pennsylvania. His remarkable success in helping people afflicted with every form of disease extended his reputation to even the remote corners of America. Every newspaper published leading articles on the life and work of this aged humanitarian. Among the many prescriptions of Father Mollinger was his original formula for making a wonderful herb tea. This all nature, old fashioned combination of precious herbs, roots, barks, berries, flowers, seed, plants is composed of 15 rare and precious ingredients and when taken as a tea at bed time they stimulate the entire system. They eliminate body poisons, the cause of rheumatism, stomach disorders, sick and nervous headaches, constipation, blood impurities.

Father Mollinger believed that nature is the greatest healer. No matter what he recommended for specific diseases, his Famous Herb Tea was always included. Its great merit is soon discovered by men and women. Rheumatics discover the disappearance of pains and aches. Father Mollinger's Famous Herb Tea restores appetite, produces sound sleep, clears the skin and provides a healthy color and bright, sparkling eyes—the best barometer of health.

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TEACHERS' CONFERENCE HOUR

Topics of Interest and Importance

The Art of Teaching. A prose poet, Frank W. Simmonds, of Lewiston, Idaho, has written an apostrophe to teachers which will be read with enhanced appreciation by teachers in many parts of the United States and Canada, now that they are to receive better pay for their valuable work:

"If an Agassiz finds pleasure in digging among fossils in order that he may interpret the great story of prehistoric life; if a Thoreau by Waldenpond is delighted with his studies of bugs and beetles; if a John Burroughs on his little patch of ground in the valley of the Mohawk glories in his life among the birds and bees; if a Luther Burbank is enraptured with his work of transforming a worthless desert cactus into an edible food, or in producing sweeter rose or fairer lily; if these and other workers whose names are legion, revel in the love of their work—then by what term shall we designate the joy that should be the teacher's, who works not with mere fossils, nor with bugs or beetles, nor with birds, bees or flowers, but with the child, who is at once the most complex, the most plastic, the most beautiful, the most wonderful of all God's creations? Yes; it's wonderful to be a teacher.

Getting Started. The trouble with many people is that it takes them so long to get started. Some students who are at their desks on the stroke of nine, are not really ready for work for more than an hour or two later. Their thoughts are still occupied with the things of yesterday. Much of the golden morning has gone to waste before they really begin to give their attention to the duty in hand.

A great many good resolutions take shape in youthful hearts that are not realized till long after. A youth says to himself, "This habit of mine is a weakness that is going to interfere seriously with my success. I must overcome it." But he does not put the resolution into effect immediately. Weeks, months, years even, go by and when at last he wakes up to the need of doing something he has lost much precious time that can never be recalled. Teachers should inculcate the proper disposition in students, both in the starting of a task and in the concentration thereon. A good beginning is half the achievement. Students who take so long in getting started constitute no small proportion of the failures.

Make the Child Obey In studying a child we sometimes wonder which is the best virtue to instill into his young mind. He is not able to grasp very much at a time, so by slow degrees we must make progress. Obedience is undoubtedly one of the first requisites. If you have an obedient child, you can mold it just as you wish.

Never tell a child twice what you wish him to do. By gentleness and firmness let him understand that your wish is law, that you in turn are responsible to God for everything that he may do; that no one in the world is free from obedience, and that it is absolutely necessary for children to obey, to have respect for authority, in the home, in the school and in the world, to all those whom God has destined to rule.

University Ideals. A great educator once said that, with a true teacher like Arnold of Rugby at one end of a bench and a bright boy at the other end—you have the essentials and foundation of a real university.

But in the process of time this conception has been altered. Of the three elements, the bench looms largest in the new picture. We must have new buildings and more grounds and expensive laboratories and mausoleums of books and rest parlors for research work and millions for endowments, and millionaires for patrons and regents.

And the graduate, if he would endear himself to his alma mater need not write a monumental work, or sing a noble lyric, or lead a great movement, or discover a lost star. To be of real account and to be pointed to with pride, he must return and donate a building called after his name and celebrating his success as a stock manipulator, a railroad merger, a mill owner, a soap boiler, or the heroic discoverer of an oil gusher.

HEALTH HINTS.

It is not an easy thing to make a place for health discussion in the midst of high school Latin, geometry and English, although one may realize it is sorely needed. One might think that after the rather informal teachings of elementary physiology in the grades there need never be a need for it in upper classes, but, alas, how many high school people violate the rules of correct posture, fresh air while sleeping and the essentials of cleanliness.

The suggestive, though childish, motto for the blackboard may prove as effective with high schoolers as with younger children:

Sit	} Straight
Stand	
Step	

if appearing at frequent intervals, and cannot fail to bring results.

The Iowa Association has had printed large placards bearing the fundamental rules for warding against tuberculosis. These placards were distributed in our high school class rooms as well as in the grades, were kept before the children and frequent reference made to them.

Our Latin club prepared a program on "Ancient Roman Physicians," as suggested by Susan Paxton, in her "Handbook for Latin Clubs," Ginn & Company, which program was given before the entire high school. It was not a vain hope that the talks on the Roman baths, medical care and so on should prove more than entertaining.

It is a helpful aid to have some physician give a talk before the school on "Sanitation" or a similar subject. Our colleges have compulsory courses in "hygiene" and our high schools should make an endeavor to reach their pupils in some similar way.

Medical inspection in the schools is now considered a necessity, but there are many schools which are not yet responding to this necessity. The psychological and hygienic phases of defective sight and hearing, not to mention other physical defects, are too many and well known to enumerate here. That many of our cities have psychopathic stations in their schools is but an evidence of the trend of this universal need. Many are the cases of soldiers and sailors whose pathetic conditions revealed in the present day psychopathic wards might have been prevented by some such care in early life. Medical inspection in the schools will aid in this.

At the "Convention of Social and Child Welfare Workers," held at Kansas City, a striking feature was the repetition of this need in the schools. It would be strange to know that any one would not hasten its adoption, after hearing Owen Lovejoy and Jane Addams, and others, whose opinions can hardly be doubted. The court reports of the cities only show repeated evidence of the need. At this point I mention a pamphlet, "Why Children Go Wrong," the annual report of the Seattle Juvenile Court for 1913, compiled by Judge Archibald W. Frater and Lilburn Merrill, M. D., director of diagnosis. This booklet, as any similar one of authenticity, may be read by any teacher with profit and value. I cannot believe that any teacher of reading, arithmetic, Latin or whatever it may be, may be truly successful unless she note the physical, mental and psychological needs of her pupils. Until each teacher is a specialist in this line, or rather since she isn't a specialist, medical inspection in the schools may hope to take her place.

We are told by experts that we can do without water for thirty days, and that we can go without food for sixty days; but we must breathe in four minutes or we are gone goslings. We need wholesome food. We need pure water; but we need fresh air, most of all. It fans the flame of health in the face and lights the spark of animation in the eye. Lacking fresh air, the sickly shades of yellow cheeks and broken tints of green and yellow at the corners of the mouth show that life's artist is out of madder and vermillion. Air is free, and there is no reason why we should not have it. Remember it costs you nothing, and this fact should cause a general rush for it. Many persons are fitted by nature to give a "grand opening" for fresh air, but neglect it every day. No person was ever known to catch consumption when living in the open air. Many are cured of this deadly malady by fresh air. Fresh air is now coming in with early vegetables and is the cheaper of the two. Throw up the windows and let the luxury in.

CATECHISM—TEACHING.

Rev. M. V. Kelly, C.S.B.

XII.

One Thing at a Time.

Barring the pretensions of our modern sociology, there probably is no science in the development of which so many opposing views obtain as in the science of pedagogy. But how widely divergent so ever be the convictions of its several students, all, without a single exception, make profession of faith in the doctrine "One thing at the time" as a fundamental principle. Subjects of instructions so varying in their scope and purposes as algebra, grammar, writing of foreign language, elocution, music, callisthenics, all receive treatment at the hands of skilled and effective teachers in due subservience to its dictates. The younger the pupils we are striving to advance the greater the necessity of conforming scrupulously to the methods its application suggests. If there is one sphere more than another in which we should feel the importance of keeping this maxim constantly in view, surely it is in the effort to put the great truths of religion before the minds of little children.

Many of our catechisms, unfortunately, through a desire that every answer be a proposition grammatically, logically and theologically complete in itself, have made the observance of such a system an absolute impossibility, and in many instances proceed by a course almost diametrically opposite. It is another result of looking upon a catechism as merely as compendium of theology, and of failing to recognize the impossibility of presenting truth to beginners by the same psychological processes as prove effectual in dealing with adult minds developed by years of study and intellectual exercise. It is not an argument against this plan that few writers of catechisms have adopted it.

The idea is by no means new even among practical instructors of children whose class experience has been limited almost entirely to the work of religious training. Though written in what now seems the distant past, we find Father Furness, in the work referred to on a previous occasion, maintaining this principal with all the force of settled conviction. In describing his idea of a catechism he declares most emphatically that each question and each answer should contain but one single idea. A statement, definition, explanation, or question which involves a multiplicity of consideration or requires a complexity of phrases or clauses for its expression is beyond the calibre of the youthful mind.

An examples of violating the principle advocated in this paper, allow me to produce here some very familiar quotations.

(a) "No; as the three divine persons are all but one and the same God, they must be alike in all divine perfections; therefore one cannot be more powerful or more wise than the other."

(b) "Is a person in the way of salvation, who believes in the true church, and says that in his heart he is attached to it, but through pride, human respect, or worldly motives does not make open profession of it or does not comply with its essential duties?"

(c) "That He himself, directing and assisting by His holy spirit, the pastors of His church might teach all ages and nations."

(d) "To recall to our minds, with praise and thanksgiving, the great mysteries of religion; and the virtues and rewards of the saints, and to glorify God on them."

(e) "That the providence of God which often here permits the good to suffer and the wicked to prosper may appear just before all men."

(f) "Venial sin is a slight offense against the law of God in matters of less importance, or in matters of great importance, it is an offense committed without sufficient reflection or full consent of the will."

(g) "The church by means of indulgences remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the superabundant satisfaction of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury."

(h) From catechisms by no means so widely known we quote the following extracts in contrast:

"If a wrong desire comes to our mind is it a sin?"

"No, if it is not willful."

"What is it when it is not willful?"

"A temptation."

"When does it become a sin?"

"When we are willing to enjoy it."

"How can we get rid of such a desire?"

"By prayer and occupation."

(i) If a person commits a mortal sin can he have it taken off his soul?

Yes.

How?

By going to confession and being sorry for it.

What do we do at confession?

Tell our sins to the priest.

What for?

The priest can take them away.

Who gave him that power?

God.

What sins must we tell?

All our mortal sins.

What about our venial sins?

It is good to tell them, too.

(j) Could you live, work and grow without food?

No; we should soon die.

What is the food of the soul?

Jesus in the Blessed Sacrament.

When did He give His flesh as food?

At the Last Supper, when He took bread, blessed it, and said: "This is My body."

Is the bread changed into His body?

Yes; in Holy Mass.

(k) Who have a chance to get to heaven?

Every one.

What must every one have to be saved?

God's grace.

What makes us sure of that?

His promise.

Suppose we refuse to trust Him notwithstanding His promise?

It would be the sin of despair.

Suppose we expect God to save us when we make no effort ourselves?

It would be the sin of presumption.

It is possible that a catechism drawn up in accordance with the suggestions here and heretofore advanced would turn out a somewhat larger volume than the traditional book of religious instruction looked upon as of standard dimensions for junior classes? Should this feature constitute an objection? Surely the most serviceable text book ought to be adopted regardless of size or cost. Could we imagine the author of a text book in some branch of secular study obliged to abandon a plan of illustrations and exercises merely because its execution would require twenty or thirty pages more than treatise previously in use?

To the objection that the amount of matter in our primary catechisms already overtaxes the memory of many pupils, it may be answered that when there is no longer question of learning every thing by rote, the effort to possess oneself of a book's contents is not necessarily commensurate with the number of pages it contains.

If it is claimed that the price of the catechism should not be allowed to go beyond the time-honored quotation of one nickel, or that the price should be kept down to a minimum there is ground for questioning the very orthodoxy of the claim. Are Catholic parents to be trained that only the smallest possible fraction of their earnings should be spent upon the religious instruction of their children? Only a year or two ago the workman saw the cost of his evening paper arise in one bound from \$3 to \$6 a year. He proved equal to the emergency. Still we must not think of asking this same man to once a year pay ten cents for a catechism because he had been accustomed to pay only five. The church in America more than any other body on the globe has emphasized the belief that giving in the cause of religious sanctifies the Christian; that our people are better Catholics for being obliged to make rather large contributions to the support of church and pastor. Might we not rather argue that the greater the outlay necessary upon a catechism the greater the blessing upon all concerned. Catholic publishers in order to keep within the limit and, we may presume, reserve a margin of profit for themselves, have turned out catechisms which, in their general make-up, are a disgrace to Catholicity. Is it not about time this should cease?

IMPORTANT! The Journal employs no agents, as the nominal yearly fee will not allow for that. In paying subscription, do not pay any one unknown to you personally. Most of our readers remit direct and we have few, if any, complaints from those who have subscribed.



HUMOR OF THE SCHOOL ROOM.

A Matter of History.

"Do you remember my telling you of the great difficulty George Washington had to contend with?" said the teacher.

"Yes, ma'am," said a little boy. "He couldn't tell a lie."

Not Enough Bait.

Young Harold was late in attendance for Sunday School, and the teacher inquired the cause.

"I was going fishing, but father would not let me," announced the lad.

"That's the right kind of a father to have," replied the teacher. "Did he explain the reason why he would not let you go?"

"Yes, sir. He said there wasn't bait enough for two."

Tommy to the Rescue.

Tommy's idea of punishment is being sent up to the school principal's room.

When he went to Sunday School the well meaning teacher asked him if he knew where bad little boys go?

"Yes, sir," Tommy promptly responded.

"And do you know about the terrible being who rules there?" the teacher went on.

Tommy stared in surprise.

"Gee," he indignantly cried, "our principal ain't so bad as that!"

What's in a Name?

A teacher gave her classes a test in which she asked them to name five of Shakespeare's plays. Among the titles received were these: "King Liar," "A Merchant of Venus," "Old Fellow," "McBath," "Omelet."

A Natural Conclusion.

A Sunday School teacher had been telling her class of little boys about crowns of glory and heavenly rewards for good people.

"Now tell me," she said, at the close of the lesson, "who will get the biggest crown?"

There was silence for a minute or two, then a bright little chap piped out:

"Him wot's got t' biggest 'ead."

Had Tried Them.

"Jimmy," said the fond mother to her smart eleven-year-old, "what became of that little pie I made for you as a treat yesterday? Did you eat it?"

"No, mamma," answered Jimmy with a grin; "I gave it to my teacher at school instead."

"That was very nice and generous of you, Jimmy," complimented the mother. "And did your teacher eat it?"

"Yes; I think so," answered Jimmy. "She wasn't at school today."

Quite Correct.

The schoolmaster wanted to know whether the boys had an understanding of the functions of a British consulate.

"Supposing," he began, framing his question in the likeliest way to arouse the interest of his hearers, "supposing someone took you up in an aeroplane, and after a long, exciting flight, dropped you down thousands of miles from home in a country quite foreign, what place would you seek out first of all?"

An eager hand was instantly uplifted.

"Well, Willie, what do you say?"

"Please, sir, the hospital."

Be Like a Pin and Have a Head.

"So the teacher said you are as sharp as a needle."

"Yes, pa."

"Well, probably she meant to compliment you, my boy, but remember needles always go into things with their eyes closed. You don't want to be like that."

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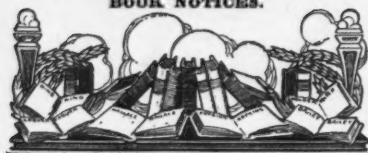
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BOOK NOTICES.



The Community Center. By L. J. Hanifan, state supervisor of Rural Schools, West Virginia. Cloth, 214 pages. Price Silver, Burdett & Company, Boston.

The teacher, superintendent, supervisor or rural community leader seeking definite, concrete information which will aid in directing organization for community improvement will find it in this book. The writer calls attention to important problems of rural social life and recreation, and shows how teachers may contribute to the solution of these problems through the agency of the school as a community center. Two chapters are devoted to programs which have been successfully used by teachers.

Animal-Land Children, or the Contest for the Magic Glasses. By Margaret Flora. Illustrated by Helen Geraldine Hodge. Cloth, 128 pages. Price, 55 cents net. Beckley-Cardy Company, Chicago.

The frontispiece is in colors, while the numerous other illustrations are in black and white. They are cleverly conceived sketches of birds, beasts and insects dressed up and acting like human beings, and are calculated to enhance the interest of the quaintly fanciful narrative for young people which has furnished suggestions for the artist. Into her story of Animal-Land Children the author has woven a number of references to veritable events in American history.

The Love of Brothers. By Katharine Tynan Hinkson. Cloth, 272 pages. Price, \$1.75 net. Benziger Brothers, New York.

The thousands of American readers who have conceived a liking for Katharine Tynan's verse will find her prose equally wholesome and refreshing, for she is a writer of distinction, and there are character and artistry in all work. The people she portrays are real people. The incidents are true to life. In this book she presents a charming study of life in Ireland.

Word Study for High School. By Norma Lippincott Swan, formerly head of the English department in the Long Branch High School, New Jersey. Cloth, 142 pages. Price, 72 cents net. The Macmillan Company, New York.

This is a very practical book on an elemental branch of knowledge, its object being to impart accuracy in the

spelling, pronunciation and employment of words, together with some their precise meaning. It brings together in the compass of a single thin volume what usually is scattered knowledge of their derivation and through several. The concluding section treats of correspondence forms, introducing a number of specimen letters. The hand of an experienced teacher is noticeable throughout the book.

How to Become an Office Stenographer. By W. L. Mason. Cloth, 192 pages. Price, \$1.50 net. Isaac Pitman & Sons, New York.

This volume is issued as a handy book for the untrained shorthand student who is ambitious to secure a good position without previous experience. It is well adapted, however, for use as a text book in business schools and the commercial departments of high schools. The author is a teacher who has had long and varied experience, and has written other books that specialists in different branches of shorthand work have found reliable and practically helpful. The volume not only tells what business men in different lines expect of a stenographer, but supplies in the form of information, advice and material for drill the means by which anyone who knows stenography and has a fairly good education, together with desire and determination to succeed, can meet all reasonable requirements.

Epitome Compendii Theologiae Moralis. P. Joannis B. Ferreres, S. J. Cloth, thin paper, 631 pages. Price, Eugenius Subirana, Barcelona, Spain.

This work, by a writer widely recognized as an authority on canonical law, is remarkable as an example of modern bookmaking. Containing a text that formerly would have filled a huge volume, heavy to hold while reading, the skill and art of the printer and the use of an excellent quality of thin paper have made possible its presentation in a book that while easily legible may be carried in the pocket with no more inconvenience than a reporter's note book.

Pioneers of America. By Albert F. Blaisdell and Francis K. Ball. With illustrations by Frank T. Merrill. Cloth, 154 pages. Price, 65 cents net. Little, Brown and Company, Boston.

Intended as a supplementary reader on American history for fourth and fifth grade pupils in the schools, and for boys and girls generally between the ages of ten and fifteen, this little volume is admirably adapted to the purposes for which it is designed. Its narratives are related with spirit. The illustrations accompanying the text are full of action and calculated, like the reading matter which they accompany, to fascinate the imaginations of young people by conveying vivid impressions of the life of a time when brave white men were fighting to advance the outposts of civilization in the wilderness of North America.

The Intelligence of School Children.

How Children Differ in Ability, the Use of Mental Tests in School Grading, and the Proper Education of Exceptional Children. By Lewis M. Terman, Professor of Education, Leland Stanford Junior University. Cloth, 317 pages. Price, Houghton Mifflin Co., Boston.

The impetus which the adoption of intelligence measurements in sorting army recruits during the war has given to the use of these measurements in the schools will make a ready market for this volume by an experienced educator recognized as an authority on the subject, whose previous book adapting to American needs the important work of Binet is in the hands of many teachers throughout the United States. The present volume sets forth in the light of practical experience the great differences in the intelligence of school children, discussing what may be expected from and what ought to be done for pupils of different degrees of capacity. Teacher study clubs and state reading circles will be interested in the exposition and the suggestions it contains. It is a good text book for students in normal schools.

The Life of Christ, for the use of classes in secondary schools and in the secondary division of the Sunday School. By Isaac Bronson Burgess. Cloth, 307 pages. Price, \$1.25 net. The University of Chicago Press, Chicago.

This is a popular text book adapted from the larger work under the same title by Ernest D. Burton and Shailer Mathews. Based on the four Gospels, it supplies references to a vast amount of material for constructive study of its subject, gleaned in large part from contemporaneous sources, chiefly Protestant.

Primeras Lecturas en Espanol. By Carolina Marcial Dorado. Cloth, 225 pages; illustrated. Price, 96 cents net. Ginn & Company, New York.

This is a first reader in Spanish. It contains not only an interesting selection of stories illustrating the customs, character, ideals and folklore of the Spaniards, together with a few simple poems and three one-act plays, but a copious vocabulary. It is probably safe to say that an American with no greater knowledge of Spanish than could be obtained by the mastery of this attractive little volume would be able to make a very satisfactory progress as a traveler through the country of King Alfonso or any of the American republics whose language was that of the first European colonists of the western hemisphere.

The Reformation. By the Rev. Hugh P. Smyth. Cloth, 241 pages. Price, Extension Press, Chicago.

The author of this book is a Catholic, but he has chosen to rest his case practically on Protestant authorities, including Macaulay, John Richard Green, William Cobbett, Hallam, Guizot and contemporaneous Ameri-

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can and English encyclopedists. He presents a vivid and interesting picture of the causes that led to that most momentous upheaval which brought about the modern division in Christendom. The book is written in a rapid style, which makes easy reading. Indeed, it may be fairly said that from cover to cover it contains not one dull page. Its perusal by Protestants as well as Catholics will conduce to a better understanding of history by the American public, and tend to correct monstrous and harmful prejudices, fostered by bigoted sectarians and unscrupulous politicians, which are a reproach to an age and country claiming to be enlightened and tolerant.

Captain Lucy in France. By Aline Havard, author of "Captain Lucy and Lieutenant Bob." Illustrated by Ralph P. Coleman. Cloth, 377 pages. Price, \$1.50 net. The Penn Publishing Company, Philadelphia. Lucy Gordon, the heroine of this thrilling war story for young people, is an American girl whose father is an army officer and who at the opening of the narrative is the guest of relatives in England. News arrives that Colonel Gordon has been seriously wounded and Lucy is taken to see him in a little town near the front in France, which, while she is there, is taken by the Germans. Lucy has wonderful adventures, and her father recovers strength in time to assist his own regiment in driving the Germans toward the Rhine. Miss Havard is the daughter of Colonel Valery Havard, who, though born in France, has been for many years a medical officer in the United States army. She has spent nearly all her life in army posts, and is able to impart verisimilitude to a tale that will enchain the attention of young readers. The book is an interesting addition to the growing list of stories by Catholic authors. It is exceedingly well written, and the convincing veracity of its pictures of life inside the war zone will please older folks as well as those for whom it is especially intended.

La Muela del Rey Farfan. By S. and J. Alvarez Quintero. Edited by Aurelia M. Espinosa. Cloth, XII—93 pages. Price, 60 cents. World Book Company, Yonkers-on-Hudson, N. Y.

Like its predecessors in the New-World Spanish series, issued by the same publishers, this text represents contemporary authors whose work is of literary value, the Quintero brothers being Spanish dramatists of note, exceedingly popular in their own country and known by translations in most of the languages of Europe. The edition of their laughable musical comedy under review is accompanied by notes, exercises for conversation and vocabulary, these having been added by the editor, who is associate professor of Spanish in Leland Stanford Junior University. The book presents easy modern Spanish prose in conversational style, affording material for abundant practice in the use of object pronouns, verbs and a vast number of familiar phrases. It is especially adapted to use in the second year of high school or the second semester of college work.

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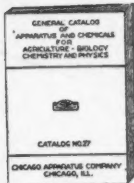
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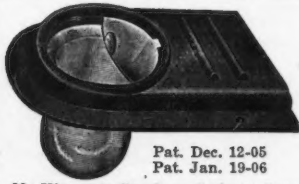
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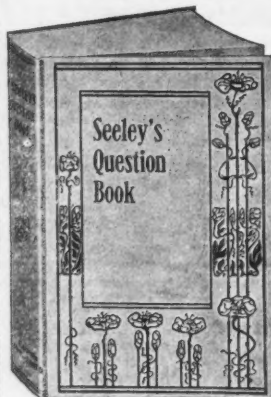
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